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CONTENTS.

	Page.
SERMON FROM REV. XXI. 9–17	293
MEETINGS OF THE NEW JERUSALEM .	310
APPLICATION OF CERTAIN PRINCIPLES OF SWEDENBORG TO THE INTERPRETATION OF GOSPEL-NARRATIVES, No. 2 . .	315
SIGNS OF THE TIMES, No. 4	322
JOURNAL OF THE NINETEENTH ASSOCIATION OF THE NEW CHURCH IN MAINE, HELD IN THE CITY OF GARDINER . .	327
Reports of the Societies	331
INTELLIGENCE AND MISCELLANY :— Michigan Association, 337. — "Monthly Journal of the New Church;" or, Monatschrift der Neuen Kirche, 338. — Colporter of Massachusetts Association of the New Church	338
OBITUARIES	339

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THE

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SERMON FROM REV. XXI. 9–17.*

BY WARREN GODDARD.

"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man; that is, of an angel."

THE Word commences with the creation of man in innocence, without the knowledge of evil. It progresses with his departure from innocence, and his decline into evil, until the coming of the Lord, or man's reception of him as the Divine Truth, and his consequent redemption. Thence it proceeds with his ascending process of purification from evil through the power of the Divine Truth, until the Lord's second coming, or man's reception of him as the Divine Good, his regeneration by the

* The parts in brackets were omitted in the delivery.

union of good with truth in him, and his salvation by conjunction with the Lord. Thus the Word, which, interiorly regarded, or as to its essential life, is Divine Humanity, exteriorly treats of true finite humanity, from its first beginning or conception, through the development of its powers of acting as of itself, and hence necessary regeneration of those powers, until its establishment again in innocence, — but now the innocence of wisdom. So that the end of the Word describes that state which it is the end of the Word to accomplish. The conclusion of the Word is that state of finite humanity which is the perfect work of the Divine Humanity, and that state complete, as to its existence on earth as well as in heaven. The final descriptions of the written Word are of the grand eternal result of the Word's being "made flesh, and dwelling among us."

The verses which have been read include a part of the description of this latter-day state, or latter-day church, which shall "never pass away," because it is finite humanity conjoined with Divine Humanity, which is ever saying unto it, "Because I live, ye shall live also." Its commencement is denoted by the New Jerusalem descending out of heaven from God.

John was the beloved disciple, and "was in the kingdom and patience of Jesus Christ." By him, therefore, are denoted those who, from love to the Lord, or from religion, are in the good of life, and thus in patient waiting for the church or kingdom, or watching for the Son of Man. Such as these exist at the end of a church as *remains;* for there must be remains, or something living left, out of which the New Church can be formed. On this account, the Lord says, "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." And, respecting John, he says to Peter, "If I will that he tarry till I come, what is that to thee? Follow thou me."

The words of the angel to John were, "Come hither, I will show thee the bride, the Lamb's wife;" but he showed him a *city*, "the holy Jerusalem, descending out of heaven from God."

Those who are denoted by John, and who are capable of being elevated in state "to a mountain great and high," are able to receive an idea of the church entirely distinct from that which may be received by those who are not receptive of its spirit and life; for such as these can have some perception of the church as it really is in itself, — a perception of it as living and in conjunction with the Lord, — a perception descending within into their minds from above. This is denoted by the angel's speaking to John, and calling the church, to him, "the bride, the Lamb's wife." And, at the same time, they can form a more external idea of it, — one that enters, as it were, from without by the presentation of its doctrines to the understanding, thus an idea which they may have in common with those who are not yet receptive of its spirit and life. And this is denoted by the presentation to the sight, by the exhibition before the eyes, of a most beautiful but uninhabited city.

And the church *is*, in reality, what the angel who was in its spirit and life *knew* it to be, and what John, who was receptive of his influence, perceived it to be, viz., "the bride, the wife of the Lamb," because it is conjoined to the Divine Humanity in a manner corresponding with that by which a husband and wife that are in genuine conjugial love are united, as to their minds or spirits, with each other. "For conjugial love, and its delight, consists in this, that the will of the one be that of the other, and this mutually and reciprocally." The love of dominion is destructive of this, because the party that loves to rule "wishes that his will alone should be in the other, and not any of the other's reciprocally in himself." In coming into the church, indeed, and before it is fully established in any one, that one is in the relation of a servant "who knoweth not what his lord doeth;" because he must give up his own will, and do the Lord's will, and relinquish his own persuasions of what is good for him, and adopt the precepts of the Word. In this state, also, is the unformed, unestablished church. But, as he denies himself, — as he lays down his own will, or his own life, for the Lord's sake (and precisely so far as this is done), there flows in new life into the place of that laid down, — new loves, and new desires. Thus a new will is continually and

gradually being formed, and consequently he is constantly coming also to understand better the objects which the Lord has in view in relation to him, and to see more clearly "all the way the Lord his God has led him;" so that he is at length gifted with a new will and a new understanding, and is advanced into the place and relation of a friend, to whom the Lord makes known "all things that he has heard of the Father." And the Lord gives him — it is his perpetual effort to give him — this new will *as his own*, by which he can not only will in a truly human manner, but be much more free, and in reality so, than he had ever before been in appearance. From his own divine-human will, the Lord gives him a truly human will, whose loves are pure, whose ends are just and right, whose desires are orderly and healthful. And it is the Lord's will that he should exercise this *as his own;* that he should enjoy its full gratification; and thus have joys and delights unspeakably greater than any delights that have ever attended the most complete gratification of any unregenerate human will.

Now, all in whom this new will is formed, that is, all in whom the church is fully established, are, in the Lord's sight, as *one* human being, and one being of surpassing loveliness, because every varying expression of the countenance is some one of the innumerable varieties of heavenly love in all the fulness of its life; and every gesture and movement has the living and perfect grace of the most tender and interior kindness united with the most pure and elevated wisdom and intelligence; and the whole form has the ineffable symmetry of perfect humanity, being the most complete image and likeness of Divine Humanity. And they are, in his sight, as one man, not only in form and person, but in will and understanding, in soul or spirit. Before him they are *one grand human being*, all their various individual wills and individual understandings composing one grand human will and one grand human understanding, or one greatest finite mind. This being, this grand and fullest form of regenerated and genuine finite humanity, stands in relation to the Divine Humanity, or the Lamb, as a bride and wife stands in relation to her bridegroom and husband, because it is the will and desire of the Divine

Humanity, or the Lamb, that the will of this truly human being should prevail, — that this new will of collective regenerated humanity should, in all respects, be gratified. To this being he wills to give *every thing;* and, from his own divine fulness of life, light, and power, he is actually ever giving all that can be received. And, on the other hand, it is the will of this being that the Divine Human will alone should prevail, — that the Lord's will alone should be done; so that the wills of both are conjoined in one. Thus the church was called, by the angel, "the bride, the wife of the Lamb."

But it was represented to his sight, before his eyes, thus from without, as a descending city, because it was exhibited as coming down among those in whose hearts it is not established, and who consequently know nothing, as yet, of its spirit and life. To such it must be presented as to its doctrine, or its doctrines must be presented to their understandings. Those who are as yet at a distance, without the walls of a city, cannot witness the movements and intercourse of the inhabitants within, — cannot see the particulars, and feel the influence, of their daily and domestic life; but to them it must be *described* as to its quality, the character of the church must be exhibited to their understandings, in order to draw them towards it. And the doctrines of a church *are* the manifestations of its character, because they teach what is believed and loved, what is done and lived, by those who are truly members of it. [Indeed, every truth is, in reality, only some particular good, as it is presented to and received by the understanding: it is only the form or manifestation of some good to the sight as it is seen from without, and as only it can be seen, by those in whom it is not yet part and parcel of their life.

[And the church, as to doctrine, was represented by a city, which corresponds to doctrine, and not the doctrine itself openly presented, for the same reason that the other truths of the Word are clothed with their corresponding outward things in the letter. There are many minds, even now, who could not form an idea of the church if its doctrines were presented to them, but yet to whom the outward corresponding image in their minds may be of eternal importance. And no man,

at the time when this revelation was made to John, could have received the doctrines; but yet it was as necessary that the New Church, the perfect and permanent church of the latter days, or the Lord's second coming, should then be prophetically announced to the first Christian church, and recorded in the Word of the New Testament, as it was for his first coming to be foretold, which was done immediately upon man's fall, that "the seed of the woman should bruise the serpent's head," and which was afterwards more frequently prophesied among the Jews, and recorded in their Word. For, by the prophetic announcement of each coming, the state of men was vitally affected, and the world was prepared for each advent (the recorded prophecy being the bearer of the life of the thing prophesied); so that, without them, none would have been able to receive him when he came. The external idea, or image, is the foundation of all more interior ideas; without it, none of us, even now, at the present day, would be able to receive, or even to understand, any of its doctrines.]

And the church, as to doctrine, was represented by "a city," because there is a correspondence between the orderly arrangement of the inhabitants of a city, by means of the streets and squares and buildings, and the spiritual arrangement of men, or their arrangement as to their minds or spirits, and also the arrangement of those who are in the spiritual world, according to the doctrines believed and lived. For all are there arranged according to the quality of their lives, or of the uses which they render towards the Lord's kingdom; and the quality of the life is according to the kind of truth or falsity by which their life is directed. *Truth lived* is *good*, and the kind of good is determined by the kind and degree of the truth; so that, as, in a city, any one of its inhabitants may be found by knowing the street and number of his residence, so may any one be spiritually found — that is, his character and use may be known, it may be known what his intentions and purposes are, and what he will do — when the particular truth that rules him, and the peculiar principles by which his life is governed, are understood and known; and he is appre-

ciated, according as that truth, living and acting in him, and flowing in his life-blood, is appreciated.

But the holy city which John saw descending, and by which is represented a new and true and permanent Christian church, as to its doctrine, is described as —

"Having the glory of God," surrounded with true light, — with light from the Divine; "for her light was like unto a stone most precious," the most precious of the precious stones, whose peculiarity is that they seem to emit a light from within themselves, as it were a light of their own, a living, darting, yet pure and limpid, light, "even like a jasper-stone, clear as crystal." And the city was seen to have, and be surrounded with, this glory, because this church is an internal church, acknowledging, understanding, receiving, and living the Word in its internal sense also (for to her the Lamb has opened the seven seals of the book); so that the origin of her light and of her life is from the region of perpetual sunshine, above the clouds of the letter. And as she freely receives, so she freely gives forth, her light. She locks it not up in herself, by receiving it into her understanding only, and storing it up in her memory; but doctrines with her are but modes of life: she *lives* the truth in its purity; she brings her doctrines into constant activity, into perpetual service, in all the movements of her life; and with the sphere of her life, therefore, her light goes forth from her, making that sphere a glory around her, — a light to enlighten the nations. "And her light was like unto a stone most precious, even like a jasper-stone, clear as crystal," which appears to send forth light from within itself, because her doctrine is not at all the product of human understanding, not at all the work of human reasoning, because she "teaches not for doctrines the commandments of men;" but all her truths have come to her by the regular way, all her doctrines through the true door of the literal sense of the Word, illustrated or illuminated by the light of the spiritual sense. Her doctrines are full of light within, because they are from the true letter of the Word, living and shining from interior light, from the pure letter transparent and transmitting the pure light from within; because this church will receive the Word

in its own life, and understand it in its own light. For stone denotes truth in ultimates (hence the Ten Commandments were written with the finger of God on tables of stone); and precious stones denote the truths of the literal sense of the Word, transparent and living from the divine light of its spiritual sense.

"And had a wall great and high." The wall of a city is a common bond of union to all that live within, and a common protection and defence against all that are without. And that the divine truth in the letter of the Word is this protection and defence, and this bond of union, is quite manifest to the rational sight; for the requirements for admission into the city are the requirements of the literal sense of the Word. In that sense, it is taught what things must be shunned, and what must be done, in order to enter into the Lord's kingdom. It is of the precepts or commandments of the letter of the Word that it is written in a subsequent verse, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." These requirements or precepts of the letter of the Word are a wall of distinction between those who do them, and those who do them not; for *they* judge, and thus enable all men to judge, who belong within the walls, and who belong without. Those who obey them are bound together as one by their common religious obedience, acknowledging each other as brethren; while, at the same time, those who do not obey them are clearly seen, by their opposition to them, not to be brethren; and thus those within are protected against deception and injury from them. The requirements of the Word the church receives as her requirements, and nothing else. She teaches them, and she *lives* them, and them only. She does not undertake to create any new evils, or to introduce any new goods, — to create any new qualifications or disqualifications, nor to dispense with any therein found. She refuses to treat as evil what is not in the Word treated as such; nor is she willing to treat that which in the Word is a lighter evil as a more grievous one, nor what in the Word is grievous as lighter. She does not suffer her own nor any other human

reasonings or persuasions either to bend or to misplace, to warp or to disarrange, much less to nullify, any of the divine precepts. She does not add to, nor diminish from, the commandments. What *is* first she places first: she allows no inferior evils to be brought between her eyes and the Decalogue, to eclipse or to obscure the commandments therein to her view. She allows no traditions of men to make of none effect the commandments of God. Thus it is the Word in its letter which constitutes her wall. It is called *great* from the divine good, and *high* from the divine truth therein; for it is truth which elevates in quality and degree what is good, and it is goodness thus elevated by truth which constitutes all greatness in heaven.

"Having twelve gates." Gates are a part of the wall, being *in* the wall. When shut, they are, like the wall, a bond of union to those within, and a protection against those who are disposed to enter unprepared, or by another than the regular way; but, when open, they are the regular means of admission. They denote more particularly those things in the letter of the Word which are to be known and done in order to admission to the church; for there are certain things that must be known before any one can become truly of the church. These knowledges are *the gates.* The gates were twelve, as there were twelve tribes of Israel and twelve apostles, denoting that she was in possession of *all* the knowledges of things both good and true from the Word; the number twelve denoting all these, because it is a multiple of three by four: and three denotes all things of truth; and four, all things of good conjoined with truth.

"And over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel." That which naturally and apparently is above, spiritually and really is *within.* Heaven, which appears to be above, is in reality within; and the internal meaning of the word *angels* is the internal of angels; that is, it is those qualities that constitute their character, those things that make them to be angels, or make heaven to be heaven. By "the twelve tribes of the sons of Israel" are denoted all who are

"Israelites indeed," and hence the qualities that make them such, — that make them to be of the church. "Name" denotes "quality," and "to write upon" denotes "to implant within;" so that the "names being written upon the gates" denotes that the graces or goods or characteristic qualities of the church exist within those knowledges which are denoted by the gates. Thus, from the statement that twelve angels were *over* the gates, and the names of the twelve tribes were written *upon* them, we may perceive this meaning; viz., that *all* the truths and goods of heaven, and also *all* the goods and truths of the church, are actually contained within those knowledges from the Word which are necessary for reception into the church.

["Thou shalt not bear false witness against thy neighbor" is one of those knowledges from the Word which are denoted by *gates*. Now, at first this may be understood as meaning no more than that we must not give false testimony, must make no false deliberate statements, no false formal declarations. But, as any one from religion, or with inward looking to the Lord, shuns this, that is, as he shuns all deliberate false declarations as sins against Him who gave the command, there flows into him a love of true testimony, the love of speaking the truth, which is manifest from the increasing ease with which he shuns falsehood, and from his increasing aversion to false statements. He has prepared an appropriate ultimate receptacle, or foundation, in his life for the love of speaking truth, by shunning the evil of falsehood in outward act, and permitting himself to utter only what is true; and he has opened himself within and upwards towards the Lord, by regarding the Lord while doing it; so that there is no obstruction to his receiving the love of speaking the truth, and no want of an ultimate receptacle to retain it. But genuine love is never separated from its own wisdom; genuine good is always united with its own truth. The love of speaking the truth, the love of doing that which alone he has hitherto understood the commandment to require, enters with its light, and illuminates his path before him. He sees new duties in this commandment; he sees new meaning; he sees that all

hypocrisies, deceptions, stratagems of every kind, are here forbidden; he sees new work for him to do; light is thrown forward upon his path. Then, as, from regard to the Lord or from religion, he shuns these, he receives from the Lord, through this his commandment, the love of sincerity and frankness; that is, truthfulness, sincerity, frankness, and other kindred goods, flow into him, and become his, just in proportion as he adopts the commandment into his life by doing it. And as these goods are accompanied by their own truths, there is an increase of light, making manifest more of the path before him. He now sees more interior duties; he understands the commandment in a higher sense; and, as he obeys in this sense, spiritual and heavenly goods are received, accompanied by their truths, revealing more of the infinite height and depth of the commandment; and so on for ever. Thus the commandment is a perpetual "lamp to his feet, and light unto his path," opening his way before him, in which, as he advances, new and still higher, yet corresponding, loves flow in, with their purer and higher light, in never-ending series, yet all of a kind which can rest upon that one ultimate foundation which he has laid in his outward life, by having adopted thereinto the commandment, "Thou shalt not bear false witness against thy neighbor." This commandment, in its external sense, having become his external life through his religious obedience or adoption of it, its higher senses become successively, through corresponding successive interior acts of obedience, his interior life. The good that enters when the commandment is religiously obeyed in its external sense, or the good of the external sense, is the outward covering or foundation of an infinite series of corresponding interior or higher goods; and the truth of the external sense, or the literal meaning of the commandment, is the outward covering or foundation of an infinite series of corresponding interior or higher truths; so that, within this commandment, or this knowledge from the literal sense of the Word, are all the goods and truths of the church which belong to the class of truthfulness and sincerity, and also within these all the corresponding goods and truths, or those belonging to the same class, which exist throughout the heavens.]

"Thou shalt not steal" is another among those numerous knowledges from the Word denoted by *gates.* Now, there is actually contained within this one knowledge all the goods of the church of the class called *honesty* and *justice,* together with their own appropriate truths; also the spiritual goods corresponding with these, and consisting of the love of communicating our own good and true things unto others, and consequent aversion to depriving others of their truths of faith or goods of charity; and the heavenly goods of ascribing to the Lord all merit and righteousness which are his alone, with the aversion to claiming them to ourselves, together with all the truths belonging to both these. This commandment is the basis on which rest, or the external covering which contains within it, all goods and truths of this class in an infinite series; and this is proved by the fact, that when any one has made this commandment, in its external sense, to be his own external life, by always doing it, and doing it with inward reference to the Lord and his kingdom, — and thus has an avenue within open upwards, having thus "prepared a highway for his God," — there flows into him the love of sincerity and justice, which is marked by his increasing aversion to dishonesty, and also the truth or light belonging to it which enables him to understand the commandment better. That is, the internal or life of the commandment becomes his, becomes his internal life, just as he makes the external his own, his external life, by religious obedience.

So within the knowledge, "Thou shalt not kill," there are contained all the church degrees and heaven degrees of love to the neighbor, with their truths; and within the knowledge or commandment, "Thou shalt not commit adultery," are contained all the church degrees and heaven degrees of chastity and purity, and all the truths of genuine conjugial love.

And so is it with all the other knowledges denoted by the "twelve gates;" so that, within them *all,* there are contained *all* the goods and truths of the church and of heaven. Indeed, the very reason why these knowledges are gates, that is, why these things must be known before any one can enter the church, is because they contain all the future goods and truths

of those that enter, as the seed contains the future tree; and no goods or truths can be received, the appropriate foundations or receptacles for which are wanting. On this account, the divine command is given, that they should be taught *diligently* to our children.

But there is further meaning in the description given. The angels over the gates, and the names of the tribes upon them, denote guards to prevent the entrance of any one unprepared, that is, who is not in these knowledges *from the Lord;* as the cherubim were placed to guard the tree of life. For the angels *over,* and the names of the tribes *upon,* the gates, denote that in these knowledges there is heaven and the church, — there is what is spiritual and heavenly; that is, that what is spiritual and heavenly must always be in those knowledges which introduce to the church; that, unless there is what is spiritual in them from the Lord, they are entirely dead, having no power to open either heaven or the church. The angels and the names are placed there, that those who are approaching the holy city, and desire entrance, may see them, may observe them, and thus may know that that obedience to the precepts of the Word, that conformity of life to these knowledges, which can gain for them admission, is not an obedience and conformity from selfish and worldly principles, and for selfish and worldly ends, but that eternal ends and heavenly motives must rule in the obedience; that, if they would enter the holy city, they must look at the angels over the gates, and read the names upon the gates placed there for that purpose; that is, that heaven and the church, and not self and the world, must be the ends regarded while conforming their outward lives to the divine precepts. Thus these ends and principles, these things of heaven and the church, guard the entrances to the city.

"On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates." In the spiritual world, the east is where the Lord is; and in that quarter, or nearest to him, dwell those who love him most, and are the best images and likenesses of him. Farther off, but still directly before his face, that is, at the west, dwell those who are

distinguished by the same ruling love, — love towards the Lord, or the affection of good, — though less in degree. At the south, the region of mid-day light, dwell those who, in a superior degree, are in wisdom, or the affection of truth, and whose ruling love is love towards the neighbor; at the north, those whose ruling love is similar, but who are in this state in a less degree. That the city has three gates towards each of these quarters, denotes that there is free admission into the church for all whose ruling love, whose whole life, is love towards the Lord, or who are in the affection of good, however little that may be, or however low in degree, and also for all whose ruling love and whole life is love towards the neighbor, however little or low in degree; that there are knowledges from the Word in possession of the church which are adapted to the states, and will serve for the admission, of all in whom remains are not destroyed, — of all who shall not have extinguished in themselves the sparks of genuine or eternal life.

"The wall of the city had twelve foundations," denoting that *all* the doctrines on which the church is founded are from the literal sense of the Word, and that all the doctrines of the literal sense of the Word are her doctrines, and that she has none other; for the wall is the Word, as to its literal sense, which is above, and the foundations under the whole wall are beneath, thus derived therefrom. "The names of the twelve apostles of the Lamb," — of those who were directly taught by the Lord's own mouth the living Word while he was on earth, — being in these foundations, denotes that these fundamental doctrines are the pure and direct teachings of the Word, free from any admixture of human intelligence, and that they will surely make all those who receive them truly to be genuine disciples and followers of the Lamb. In a subsequent verse, it is written that these foundations "were garnished with all manner of precious stones;" that is, that they were transparent, and shining from the interior light of the Word, and will appear in light to those who are in the city according to their reception; that they will be seen to be truths by their own light; that there will be no *blind faith* there.

"And the city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." We naturally or spontaneously call that line *length* which extends directly in front of us, — the line of our sight when we look straight forward from the point where we are standing; and we call that line breadth which is at right angles to this, and extends from right to left, or from one side of us to the other. Now, the faces of our spirits, or minds, are always turned towards the object of our ruling love. All in the spiritual world are looking each towards that which he calls the supreme good. The angels, therefore, have their faces always turned towards the Lord. He is always before them; and where he is, is to them the east. With them, therefore, the line from east to west is length, and that from south to north is breadth; and it is from correspondence that we call the measure of our earth from east to west *longitude* or *length*, and from south to north *latitude* or *breadth*. The line of the supreme good is length; while the line of truth at right angles to this, the line from mid-day light of the south onward to the shades of the north, or the line from the right hand of power towards the left, or decrease of power, is breadth. We can see then, in some degree, what is the meaning of "the city lieth four-square, and the length is as large as the breadth." What she loves is equal to what she teaches. Her love is exactly equal to her wisdom. She loves men just as much as she has ability to teach and lead them; and she has ability to teach and lead equal to her love of them. Her wisdom and discretion are as great as her desire to do good; and she has a *full* measure of both: for her measure is "twelve thousand furlongs," — up to the full limit, and always to the full limit, of finite capability of reception. Though this ability to receive is for ever extending, still it is ever full; and her goodness is ever equal to her truth. Her spiritual and heavenly motherly kindness is equalled, and exactly equalled, by her wisdom to direct. In the milk of her breasts, the food and the drink for her offspring are combined in exact and equal, or truly human, proportions. She moves forward herself whither

she would lead her children; and the things which she teaches as doctrine are what she herself both loves to do and always does, and also from the love of their eternal welfare alone does she teach them. Her love of their salvation is equal to her knowledge of the way; her discipline is the discipline of merciful kindness; her judgment and justice are equal. Every single good is in full union with its own truth; and *all* things good and *all* things true are in her; for her measure is "twelve thousand furlongs."

But it is said that the *length*, the *breadth*, and the *height* of it were equal. Here is introduced a new measure, making cubic what before was superficial, the third or perfecting multiple of the twelve thousand furlongs. The height is the measure upwards towards the Lord. All the degrees of altitude, in addition to the degrees of latitude, are now predicated of her goods and of her truths, of her love and of her wisdom; and from this measure we now perceive that the true church is fully open upwards as well as around; that all above or within is contained, as well as all around embraced; that her state of interior openness all the way upwards, even to the Lord, is, throughout the whole way, equal to her size upon the earth,—to her embrace of things good and true beneath; that is, that, while she possesses every thing of value, the length and breadth and depth of her acknowledgment that they all are from the Lord is equal to the extent of her possessions; for the measure upwards to the Lord is still "twelve thousand furlongs."

"And he measured the wall thereof, an hundred and forty and four cubits, the measure of a man; that is, of an angel." The wall of the city is the Word in its literal sense. It is remarkable, that, in the measure of this, not furlongs were used as measures, as had been used in the measure of the city itself, but *cubits*, a measure taken from the human form, the length of man's *fore-arm*. The Word, in its literal sense, is in its power, and the measure of its omnipotence was a human arm. And the measure is said to be "the measure of a man; that is, of an angel." Its measure is its capability and quality. By its being the measure of a man, i. e., of an angel, is denoted

that it is in itself true humanity; and the measure here is not twelve, or twelve thousand, but *twelve* times *twelve*. Herein, then, is declared the infinite fulness of the Word as it is in that church, — as it will be received by that church, all her goods and truths being therefrom, — its divine perfection, its omnipotence; and that the Word is infinitely *human;* that all the goods and truths of the Word constitute *true humanity*, both of earth and heaven. All its teachings are only the modes of living of *perfect man;* all its precepts are only the laws of life of genuine humanity, — laws, the violation of which, in any degree, is spiritual disease and deformity, attended by its pains and disabilities, and violation of its more vital parts is spiritual death; but laws which will perpetually give to those that observe them newness and freshness of life for ever, and will necessarily and surely bear them onward in the ever-increasing bloom of eternal youth, and in the ever-perfecting symmetry and vigor and beauty of a perfect form of man. He only is *man* in whom the Word is as his life; and he is only so far man as *its* laws are *his* laws. And this church receives them *all*, in all their own purity, unchanged and unperverted, unpolluted by any tool of self-intelligence. She lives them all (for the Word is her wall); whereby she becomes, as heaven is, truly human. She is the external man, of which heaven is the internal man. Her measure is the measure "of a man, that is, of an angel;" she is one with Heaven, — one and the same grand man; she is a heaven upon the earth; she is the perfect work of the Divine, the perfect love of the Divine Human; she is "the bride, the wife of the Lamb," whose beauty "the King greatly desires; for he is her Lord, and she worships him."

MEETINGS OF THE NEW JERUSALEM.

We meet together, year by year, as members of the New Jerusalem on earth, — that Jerusalem which is to be the crown of all churches, and into which "there shall in no wise enter any thing that defileth, but they which are written in the Lamb's book of life." Rev. xxi. 27. And, when we reflect upon our own imperfections and evil natures, we see reasons why we, as individuals, should not come to the meetings; for it says again, that "no lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Isa. xxxv. 9. Thus we see no reason why we should gather together to one place, and commune together, as members of so holy a city; and, in this view of the matter, we feel inclined to stay away, and not meet with others. If, indeed, we look only at the truth; if we regard only the truth in relation to ourselves and the church, — then we certainly should not meet thus: for the truth is, that we are profane, and the church is holy; and profaneness and holiness are not to be united. The truth, then, would for ever keep us away from the church, and it would exclude us for ever from heaven also; for even "the heavens are impure in His sight." Thus we see cause for not regarding the subject in the light of truth alone; and we see reason for combining good with truth, love and mercy with wisdom, and righteousness with judgment: thus we see need of viewing ourselves as the Lord also is inclined to view us, or as he does, in fact, view us. He views us, not from truth alone, and naked, — not from judgment alone; for then we should all be condemned, and lost for ever: for the truth is, and always will be, that we are impure and unholy, and not fit to dwell with him; and, if he should act according to this naked truth, we should at once be where the truth shows us that we justly belong; and thus we should be among the lost. But he views us in a very different way from this: he looks upon us, not from mere truth, but from mercy combined with truth, —

from love united to wisdom, and justice united to judgment. He knows all the truth; but he is very compassionate: he does not remember the truth against us. If we tell him the truth about ourselves, he does not remember what we say. He wants to know whether we wish to reform; and if we do, this he will remember, and he will never forget it; and this is all that he is inclined to remember about us. Thus he fills the truth so full of mercy, that the truth is hardly seen at all; and although we, on our part, cannot hide the truth safely from our view, still we must, in a measure, look upon ourselves from mercy, as well as from truth. And thus we should ask, whether some good may not yet be derived from our meeting with others; although, indeed, the truth would keep us away. And this, indeed, is the only true way to regard the matter.

And, when we meet together, we ought also to think about this conjunction of good and truth, love and wisdom, and justice and judgment. And as the Lord treats us with mercy, and as we treat ourselves with mercy, so we should treat each other with mercy; and as he is compassionate, so we should be compassionate respecting each other.

He was on earth once; and almost the last words that he spake were, "Put up thy sword into the sheath." John xviii. 10. And, before he came to earth, he indicated that he would himself gird his sword upon his thigh; for it says in Psalms, "Gird thy sword upon thy thigh, O most Mighty!" Ps. xlv. 3. And he directs us to put up the sword into the sheath. The sword is truth combating; but, when the sword is in its sheath, its sharp edge is covered, and thus will not pierce any one, nor gash the body of any. And the thigh, when spoken of the Lord, denotes the divine good of the divine love; and to gird the sword upon the thigh, is to act from truth filled with and softened by divine love. And this is what he tells us to do: He tells us to put up our swords into the sheaths, and gird them upon the thigh, thus not to use them naked; for truth alone is not the church in us, and good alone is not the church in us, but truth and good united. And fighting against falsity is not successful when truth alone is used, or

the naked sword; but we fight successfully only when we combine gentleness with reproof, discretion with judgment, consideration for the little strength of others and ourselves with rebuke of their faults and ours.

It does not say that we should not have a sword; but, on the contrary, he teaches that we should, by all means, have one; for he says, "He that hath no sword, let him sell his garment and buy one." Luke xxi. 36. But he tells us where to put it: he says that we should "put it up into the sheath." The sword, indeed, may be long, furbished, sharp, and two-edged; but he tells us to wear it on the thigh. Thus we, by all means, need the truth, that we may successfully combat error; but we must also act from mercy. The truth, indeed, is the only thing that can teach us how we ought to act towards ourselves and towards each other. The truth often is, that we entertain unjust notions and false ideas of others; and, in this case, the truth would be merciful, because it would lead us to act from mercy and justice at once. It is, therefore, of the first importance that we should be willing to part with the impressions which we now have, in order that we may find out the truth, and thus be enabled to act from mercy. These impressions may be false; and, as falses, we are naturally inclined to cherish them. We naturally like to think evil of one another rather than good. Our wills are evil, and evil loves its false; and these falses which we love are the garments which clothe our evil inclinations: these are the garments which we are taught to part with, in order that we may find the truth. We are told to sell our garment and buy a sword, — to part with, and give up, the falses which have come into our minds, and have obtained a dwelling-place there, blinding us, and covering us over as in a garment, in order that we may obtain the genuine truth, first natural truth, and then, and thus, spiritual truth, to enable us to act from charity, mercy, and justice. And if the truth teaches us that we have been unjust, then we ought to try to make amends, by acting promptly according to the laws of mercy and truth. And if the truth teaches or shows that we are correct in our opinions, and thus that wrong has really been done, then we should temper the truth with mercy;

for the Lord also came to earth, "not to destroy men's lives, but to save them." Luke ix. 56.

Hence appears a use in our coming together; for, while far apart, we are liable to entertain improper sentiments often respecting each other. We hear wrongly; we hear also misinterpretations, and our own evil inclinations lead us to misinterpret still further. Thus we, unconsciously often, obtain for ourselves garments which we ought to sell again; and it is a good time to part with these things when we are all together: and when we come up to the gatherings of the New Jerusalem in this state of mind, then we shall be so far free from those things which "defile, work abomination, and make a lie." Rev. xxi. 27.

It is said that the garment which we ought to sell, in order to buy a sword, is the falses which our selfhood loves. Now, these falses are many. They are not falses in general, but in every individual of us; they are some particular falses, peculiar, in form at least, to ourselves; and as we ought to know what kind of a garment we wear, so we ought to know what kind of a garment the evil part of our mind is wearing; in other words, we ought to search out some specific falses in ourselves, and then we ought to sell them. One particular kind of falses has been pointed out, — namely, those falses that make us think unjustly of each other; and there is no better or easier way of getting rid of this part of our garment than by becoming better acquainted with each other; for it is a general truth, that, the better we are acquainted, the better we shall be able to see and appreciate whatever of good there is in each other. Much has been done when we have learned to think rightly of every one; for there are only two universal classes of falses, — namely, falses respecting the Lord, and falses respecting our neighbor. And this is so; for there are only two universal loves, — namely, love of the Lord, and love of the neighbor. These are the two good loves which are clothed in their own spiritual garments of truth; and the two universal evil loves are love of self, and love of the world. And the garment which we should sell is the falses which favor these evil loves: they lead us to entertain false ideas of the Lord, and false ideas

of our neighbor; and it is the false ideas of our neighbor which we can put away at our meetings; and when we put these away from regard to the Lord, or because he tells us to do so, then he will also help us to put away the other class of falses, which relate to himself. And thus, freed from the garment, we can meet as members of the Holy Jerusalem, and we can commune together in the name of the Lord, and eat and drink at his table. We shall thus see more fully than before why the New Jerusalem is spoken of as exceedingly beautiful; we shall begin to feel what it is that makes her lovely; why she is called the bride, the Lamb's wife; and why she will endure for ages, — that is, for ever. Our doubts will be removed with regard to her; we shall know that she is altogether lovely, because we ourselves shall see her loveliness, and feel all that is said of her, within ourselves; we shall feel the fulness and richness of that blessed life which flows through her, from her Lord and Master, into our own souls; we shall know that she is coming down from heaven, because we shall see heaven open, and shall see her ourselves descending. She is descending in all the blessed loveliness of a young bride just entering into the marriage-chamber. Let us sell our filthy garments, that we may be clothed with wedding-garments, and may enter with her into the nuptials. T. O. P.

EXTRACT FROM SWEDENBORG.

To what has been said above, let these remarks be added: 1. That Christian charity, with every individual, consists in his performing faithfully the duties of his calling: for thus, if he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body; thus also the common good is provided for, and that of each individual in particular. 2. That other works are not properly works of charity, but are either its signs or benefits or debts. — *D. L.*, No. 114.

APPLICATION OF CERTAIN PRINCIPLES OF SWEDENBORG TO THE INTERPRETATION OF GOSPEL-NARRATIVES.

No. 2.

[We present to our readers another article from our esteemed correspondent N. F. C. We regret that the series has been delayed by other engagements of the author. The first article, to which the reader will have occasion to refer, may be found in the July number of the Magazine.]

THE entire period of our Lord's ministry on earth, as related in the Gospels, is naturally divisible into *three* well-defined portions or stages, each having been enacted in a separate province of the Holy Land, beginning with the most northern, or that which was farthest from Jerusalem. The record of each in the three first evangelists is as follows : —

1. Scenes in Galilee,	Matt. iv. 12 to xviii.
	Mark i. 14 to ix.
	Luke iv. 14 to ix. 50.
2. Scenes in Perea,	Matt. xix. to xx. 16.
	Mark x. 1–31.
in Samaria,	Luke ix. 51 to xiii. 22.
in Perea,	Luke xiii. 23 to xviii. 30.
3. Scenes in Judea,	Matt. xx. 17 to the end.
	Mark x. 32 „ „
	Luke xviii. 31 „ „

In John, the division, though perceptible, is not so well defined, for reasons which may be divined. This, of itself, is a striking exemplification of the law according to which the Scriptures were written, as declared by Swedenborg in certain of our Preliminary Extracts (10–16, 18–22). To test the principle still further, it has been thought desirable to present, in tabular form, the several changes of place or scene in each province, as given in the different narratives. His various journeyings, and the several steps in each, being thus specified and presented in parallel columns, we may have something like an itinerary of his course. Or if this be difficult to fix with exactness, other and important lessons may be drawn therefrom. The stages will be numbered, and annexed to each a reference to the passage in the Gospel where it stands recorded.

TABLE

Successive changes of place during the progress of

1. In Galilee. 2. In Perea and

MATTHEW.

1. Bethlehem of Judea (Matt. ii. 1).
2. Egypt (14, 15).
3. Israel (21).
4. Galilee, Nazareth (22, 23).
5. Jordan (iii. 13).
6. Wilderness of Judea (iv. 1).
7. Galilee, Nazareth, Capernaum (12, 13).
8. By the Sea of Galilee (18–22).
9. About *all* Galilee, teaching in their synagogues (23).
10. A mountain (v. 1).
11. Down from the mountain, followed by multitudes (viii. 1).
12. Capernaum (5).
13. Peter's house (14).
14. Into a ship (23).
15. Gergesa (28).
16. Back by ship to his own city (ix. 1).
17. By the receipt of custom (9).
18. In Matthew's house (10).
19. To Jairus's house (19, 23, 25).
20. Back to his own house (27, 28).
21. Again he went out (32).
22. About *all* the cities *and villages* (35).
23. In the cities (xi. 1).
24. Through the cornfields (xii. 1).
25. In their synagogues (9).
26. Away from thence (15).
27. By the seaside, into a ship, and sat (xiii. 1, 2).
28. Into the house (36).
29. From thence to his own country (Nazareth), in their synagogue (53, 54).
30. By ship into a desert place apart (xiv. 13).
31. Came forth, and saw a multitude (14).
32. Into a mountain apart (23).
33. Walks on the sea, into the ship (25, 32).
34. Gennesaret (34).
35. Coasts of Tyre and Sidon (xv. 21).
36. Nigh unto the Sea of Galilee, up into a mountain and wilderness (29, 33).
37. By ship into the coasts of Magdala (39).
38. The coasts of Cesarea Philippi (xvi. 13).
39. Into a high mountain apart (Tabor) (xvii. 1).
40. Down the mountain to the multitude (9, 14).
41. Awhile in Galilee (22).
42. Capernaum (24).

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43. From Galilee, to the coasts of Judea, beyond Jordan (xix. 1).
44. He departs thence (15).

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45. Going up to Jerusalem (xx. 17).
46. He departs from Jericho (29), pauses (32).

MARK.

1. From Nazareth of Galilee to Jordan (i. 9).
2. The wilderness (12).
3. Galilee (14).
4. By the Sea of Galilee (16, 19).
5. Capernaum, the synagogue (21).
6. The house of Simon and Andrew (29).
7. Into a solitary place (35).
8. In the synagogues throughout all Galilee (39).
9. In desert places (45).
10. Capernaum, in the house (ii. 1).
11. By the seaside (13).
12. By the receipt of custom (14).
13. In Levi's house (15).
14. Through the cornfields (23).
15. Into a synagogue (iii. 1).
16. By the sea (7), into a ship (9).
17. Into a mountain (13).
18. Thence into a house (19).
19. By the seaside, into a ship, and sat (iv. 1).
20. The country of the Gadarenes (v. 1).
21. By ship to the other side, nigh unto the sea (17, 18, 21).
22. To Jairus's house (24–40).
23. From thence to his own country, into their synagogue (vi. 1, 2).
24. Round about the villages (6).
25. Into a desert place by ship privately (32).
26. Out from thence to the multitude (34).
27. Into a mountain apart (46).
28. Walks on the sea to his disciples, and enters the ship (47, 48, 51).
29. Gennesaret (53, 54).
30. In villages, cities, and country (56).
31. Into a house (vii. 17).
32. Borders of Tyre and Sidon, into a house (24).
33. Unto the Sea of Galilee, through the midst of the coasts of Decapolis (31, 32).
34. To the wilderness (viii. 1, 4).
35. The parts of Dalmanutha (10).
36. By ship to the other side (13).
37. Bethsaida (22).
38. The towns of Cesarea Philippi (27).
39. A high mountain apart (Tabor) (ix. 2).
40. Down from the mountain to his disciples (14).
41. Into the house (28).
42. Thence through Galilee to Capernaum, in the house (30, 33).

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43. From thence to the coasts of Judea, by the farther side of Jordan (x. 1).
44. In the house (10.)
45. He goeth forth into the way (17).

I.

our Lord's Ministry, as given by the four Evangelists.

SAMARIA. 3. IN JUDEA.

LUKE.

1. From Bethlehem to Jerusalem, to the temple (ii. 22, 27, 28).
2. To Galilee, Nazareth, (39).
3. To Jerusalem, in the temple (42, 43, 45, 46). Back to Nazareth (51).
4. To Jordan (iii. 21).
5. To the wilderness (iv. 1). To a mountain, to Jerusalem (5, 9).
6. To Galilee, in the synagogues (14, 15).
7. To Nazareth, in the synagogue (16).
8. To Capernaum, in the synagogue (31, 33).
9. To Simon's house (38).
10. In the street (40).
11. To a desert place (42).
12. In the synagogues of Galilee (44).
13. By the Lake of Gennesaret, into a ship, out into the deep, back to land (v. 1, 3, 4, 6, 11).
14. In a certain city (12).
15. Into the wilderness (16).
16. Where he healed the palsy (17, 18). In the house (19).
17. By the receipt of custom (27, 28).
18. In Levi's house (29).
19. Through the cornfields (vi. 1).
20. Into a synagogue (6).
21. Into a mountain (12).
22. From thence to the plain (17).
23. To Capernaum, towards the centurion's house (vii. 1, 6).
24. Nain (11).
25. To where he received John's disciples (19).
26. In the Pharisee's house, at table (36).
27. Afterwards through every city and village (viii. 1).
28. To where his mother and brethren came to him (19).
29. Into a ship, and over the lake (22).
30. The country of the Gadarenes (26).
31. Back by ship to Capernaum (37, 40).
32. To the house of Jairus (42, 51).
33. Where he sent forth his disciples (ix. 1).
34. After their return, with them to a desert place belonging to Bethsaida (10).
35. To where he was alone with them (Cesarea Philippi) (18).
36. Into a mountain (28).
37. Down from the hill (37).

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38. He sets his face to go to Jerusalem (ix. 51); enters a village of the Samaritans, but they did not receive him; and (53)
39. He goes to another village (56).
40. He goes on in the way (57).
41. He sends the seventy to every city and place whither he himself would come (x. 1).

JOHN.

1. In Bethabara beyond Jordan (i. 28). See also iii. 26.
2. He cometh to John (29). He walked by the Jordan to where he dwelt (29, 35–39).
3. From thence to Galilee (43).
4. In Cana of Galilee (ii. 1, 3). See also 11.
5. To Capernaum (12). See also vi. 24.
6. To Jerusalem, in the temple: again in Jerusalem, to where Nicodemus visited him (13, 15, 23, iii. 1.)
7. Afterwards into Judea, where he tarried (22).
8. Again returned to Galilee, through Samaria to Sychar, and sat on Jacob's well (iv. 3–6, 40).
9. To Galilee, to Cana (43, 45, 46).
10. To Jerusalem, at the pool of Bethesda, and in the temple (v. 1, 2, 6, 14).
11. Afterwards over the Sea of Tiberias, up into a mountain, and sat with his disciples (vi. 1, 3).
12. Thence to the multitude, and back to a mountain (15).
13. He walks on the sea, enters the ship, and immediately comes to land (16, 17, 19, 21). He teaches in the synagogues (59).
14. The people follow, and find him at Capernaum (22, 24, 25).
15. He walks in Galilee, and not in Judea, abiding still in Galilee, while his brethren go up to the feast (vii. 1–3, 6, 8, 9).
16. He then goes up privately to the feast, and appears in the temple (10, 14, 28, 37).
17. To the Mount of Olives (viii. 1).
18. Is again in the temple, in the treasury, but hides himself, and passes out (2, 20, 59).
19. He passes by, and heals the blind man (ix. 1, 35).
20. Again at Jerusalem, in winter, in the temple, in Solomon's porch (x. 22–24, 39).
21. From thence to Bethabara, where he abode (40).
22. Jesus coming into Judea, towards Bethany, where Lazarus had died, is met by Martha, and then by Mary; cometh to the grave (xi. 1, 6, 7, 16–18, 20, 29, 30, 34, 38).
23. Thence unto a country near the wilderness, into the city Ephraim (54).
24. He cometh again to Bethany (xii. 1).
25. Goeth towards Jerusalem, sitting on a colt (12, 14).
26. Is met by the people; departs, and hides himself from them (18, 36).

MATTHEW, *continued.*

47. Draws nigh to Jerusalem, comes to Bethphage, unto the Mount of Olives (xxi. 1.)
48. Is mounted on an ass's colt (7).
49. And comes into Jerusalem (10).
50. Into the temple (12).
51. Out of the city to Bethany (17).
52. In the morning, returns to the city (18).
53. Comes into the temple (23).
54. He went out, and departed from the temple (xxiv. 1).
55. Sat on the Mount of Olives (3).
56. In Bethany, in the house of Simon the leper (xxvi. 6).
57. Sits down with his disciples to the passover in a house in the city (18, 20).
58. They go to the Mount of Olives (30).
59. He cometh to Gethsemane (36).
60. Is taken, and led away to Caiaphas (50, 57).
61. Is bound, led away, and delivered to Pilate (xxvii. 2).
62. Stands before the governor (11).
63. Is taken by the soldiers to the common hall (27).
64. Is led away to be crucified (31).
65. They come to Golgotha (33).
66. Is crucified (35).
67. His body is laid in Joseph's new tomb (59, 60).

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68. He appeareth to the two Marys on their way to the disciples (xxviii. 9).
69. Again, to his disciples, on a mountain in Galilee (16–18.)

MARK, *continued.*

46. In the way, going up to Jerusalem (x. 32).
47. He cometh to Jericho (46).
48. As he goeth out of Jericho, he pauses (46, 49).
49. He comes nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives (xi. 1).
50. Sits on the colt which two disciples bring (7).
51. Enters Jerusalem, and into the temple (11).
52. At eventide, goes out to Bethany (11).
53. On the morrow, comes from Bethany (12).
54. To Jerusalem, and into the temple (15).
55. In the evening, he goes out of the city (19).
56. In the morning, he passes by the fig-tree (20).
57. Comes to Jerusalem, walks in the temple, and teaches (27, xii. 35).
58. Sits over against the treasury (41).
59. Goes out of the temple (xiii. 1).
60. Sits on the Mount of Olives (3).
61. Is in Bethany, in the house of Simon the leper (xiv. 3).
62. Sits with the twelve, at the passover, in an upper chamber in the city (13–18).
63. Goeth to the Mount of Olives (26).
64. Cometh to Gethsemane (32–42).
65. Is taken, and led away to the palace of the high priest (46, 53, 54).
66. In the morning, is bound, and carried away, and delivered to Pilate (xv. 1).
67. Is led by the soldiers into the Pretorium (16).
68. Is led out to be crucified (20).
69. They bring him to Golgotha (22).
70. And crucify him (24).
71. His body is wrapped in linen, and laid in Joseph's sepulchre (46).

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72. He appears first to Mary of Magdala (xvi. 9).
73. After that, to two of his disciples as they walked into the country (12).
74. Afterwards, unto the eleven, as they sat at meat (14).
75. He is received up into heaven (19).

LUKE, *continued.*

42. They return to him (x. 17).
43. Into a certain village, in the house of Martha (38).
44. In a certain place, where he prayed (xi. 1).
45. In the house of a Pharisee (37).
46. He goeth forth to the multitude (xii. 1).
47. In one of the synagogues (xiii. 10).
48. Through the cities and villages, journeying towards Jerusalem (22).
49. Refuses to fly from Samaria (31, 33).
50. He enters the house of a chief Pharisee to eat (xiv. 1).
51. Great multitudes go with him in the way (25).
52. Through the midst of Samaria and Galilee towards Jerusalem (xvii. 11).
53. To a certain village (12).
54. Beyond Jordan, coast of Judea (xviii. 15, 18). Compare Matt. xix. 15.
55. Is going up to Jerusalem (xviii. 31).
56. Comes nigh to Jericho, and pauses (35, 40).
57. He enters, and passes through Jericho (xix. 1) to the house of Zaccheus (5, 6).
58. He goes before, ascending up to Jerusalem (28).
59. Comes nigh to Bethphage and Bethany, at the Mount of Olives (29).
60. Is set on the colt which two of his disciples had brought him, and goes on (35, 36).
61. Comes nigh to the descent of the Mount of Olives (37).
62. Comes nigh in view of the city (41).
63. Goes into the temple (45).
64. At night, goes out, and abides in the Mount of Olives (xxi. 37).
65. In the morning, returns to the temple (38).
66. Sits down with the twelve, to the passover, in an upper room in the city (xxii. 7, 12, 14).
67. Comes out, and goes to the Mount of Olives (37).
68. Is taken and brought to the high priest's house (54).
69. Is led to the council (66).
70. Is led to Pilate (xxiii. 1), who sends him to Herod (7),
71. Who sends him again to Pilate (11).
72. He is led away from thence (26)
73. To Calvary, where they crucify him (33).
74. Joseph takes his body down, wraps it in linen, and lays it in a newly hewn sepulchre (53).
75. Appears to two of his disciples going to Emmaus (xxiv. 15, 24).
76. Also to Simon (34).
77. Again to the eleven (36).
78. He leads them out to Bethany (50).
79. Is parted from them, and carried up to heaven (51).

JOHN, *continued.*

27. He riseth from supper, and washeth his disciples' feet (xiii. 2, 4, 5, 6), and sits down again (12).
28. They go thence (xiv. 31).
29. Over the brook Cedron, enters into a garden to which they had often resorted (xviii. 1, 2).
30. Goeth forth to meet Judas and his captors (4).
31. Is led away, bound, to Annas first, then to the palace of the high priest (15–24).
32. Into the hall of judgment (28).
33. Pilate bringeth him forth to the chief priests and officers (xix. 1, 4, 5), then to the people, in a place called Gabbatha (13).
34. He is led away to Golgotha, where they crucify him (16–18).
35. Joseph and Nicodemus take his body, wind it in linen, with spices, and lay it in a garden, in a new sepulchre (38–42).
36. He afterwards appeareth to Mary (xx. 14).
37. Also to his disciples the same day at even (19).
38. Again to them eight days after (26).
39. A third time at the Sea of Tiberias (xxi. 1, 4, 13, 14).
40. John follows him thence (20).

TABLE

Deduced from Table I. — Trines observable in the Gospel-Narra-
or as having been approached by three successive stages; or three
ciple. The first numerals refer to the stages as num-

MATTHEW.

1. Bethlehem of Judea, Egypt, Israel (see in Table I. Nos. 1, 2, 3) (ii. 1, 14, 15, 21).
2. Nazareth (4, 7, 29) (ii. 23, iv. 12, xiii. 53).
3. Galilee, Perea, Judea (7, 43, 45) (iv. 12, xix. 1, xx. 17).
4. Galilee (4, 7, 41) (ii. 22, iv. 12, xvii. 22).
5. Capernaum (7, 12, 42) (iv. 13, viii. 5, xvii. 24).
6. Three other towns, Nazareth, Gennesaret, Magdala (4, 34, 37) (ii. 23, xiv. 34, xv. 39).
7. About *all* Galilee, in all the cities and villages, in the cities (9, 22, 23) (iv. 23, ix. 35, xi. 1).
8. A wilderness or desert (6, 30, 36) (iv. 1, xiv. 13, xv. 33).
9. By the Sea of Galilee (8, 27, 36) (iv. 18, xiii. 1, xv. 29).
10. Three other coasts, Gergesa, Tyre and Sidon, Cesarea Philippi (15, 35, 38) (viii. 28, xv. 21, xvi. 13).
11. In a synagogue or synagogues (9, 25, 29) (iv. 23, xii. 9, xiii. 54).
12. In the street (17, 21, 26) (ix. 9, 32, xii. 15).
13. Into a ship (14, 16, 27) (viii. 23, ix. 1, xiii. 2).
14. Again (30, 33, 37) (xiv. 13, 25, xv. 39).
15. Into a house (16, 20, 28) (ix. 1, 28, xiii. 36).
16. Into three houses specially mentioned (13, 18, 19) (viii. 14, ix. 10, 19).
17. On a mountain (10, 32, 36) (v. 1, xiv. 23, xv. 33).
18. Down again, when he is either met or followed by a multitude (11, 31, 40) (viii. 1, xiv. 14, xvii. 9, 14).
19. From the Jordan to the wilderness, through the corn (5, 6, 24) (iii. 13, iv. 1, xii. 1).

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20. Towards Jerusalem (45, 47, 48) (xx. 17, xxi. 1, 7).
21. Three towns specially mentioned, Jericho, Bethphage, Bethany (46, 47, 51) (xx. 29, xxi. 1, 17).
22. Mount of Olives (47, 55, 58) (xxi. 1, xxiv. 3, xxvi. 30).
23. Into the city (49, 52, 57) (xxi. 10, 18, xxvi. 18, 20).
24. The temple thrice mentioned (50, 53, 54) (xxi. 12, 23, xxiv. 1).
25. Into three houses, where he instructed his disciples (51, 56, 57) (xxi. 17, xxvi. 6, 18, 20).

MARK.

1. Galilee, beyond Jordan, Judea (3, 43, 46) (i. 14, x. 1, 32).
2. Galilee (1, 3, 42) (i. 9, 14, ix. 30).
3. Capernaum (5, 10, 42) (i. 21, ii. 1, ix. 33.)
4. Three other towns, Gennesaret, Dalmanutha, Bethsaida (29, 35, 37) (vi. 54, viii. 10, 22).
5. About all Galilee, round about the villages, in villages, city, and country (8, 24, 30) (i. 39, vi. 6, 56).
6. To three other coasts, Gadara, Tyre and Sidon, Cesarea Philippi (20, 32, 38) (v. 1, vii. 24, viii. 29).
7. A wilderness (2, 9, 34) (i. 12, 45, viii. 14).
8. A desert place or places (7, 9, 25) (i. 35, 45, vi. 32).
9. By the Sea of Galilee (4, 11, 16) (i. 16, ii. 13, iii. 7).
10. Again (19, 21, 33) (iv. 1, v. 21, vii. 31).
11. Into a ship (16, 19, 21) (iii. 9, iv. 1, v. 17).
12. Again (25, 28, 36) (vi. 32, 51, viii. 13).
13. In a synagogue (5, 15, 23) (i. 21, iii. 1, vi. 12).
14. In the street (12, 22) (ii. 14, v. 24).
15. Into a house (31, 32, 41) (vii. 17, 24, ix. 28).
16. Into three special houses (6, 13, 22) (i. 29, ii. 15, v. 40).
17. Into his house (10, 18, 42) (ii. 1, iii. 19, ix. 33).
18. Into a mountain (17, 27, 39) (iii. 13, vi. 46, ix. 1).
19. From the Jordan, to the wilderness, through the corn (1, 2, 14) (i. 9, 12, ii. 23).

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20. To three special towns of Judea, Jericho, Bethphage, Bethany, (47, 49, 49) (x. 46, xi. 1).
21. To Bethany (49, 52, 61) (xi. 1, 11, xiv. 3).
22. Coming to Jerusalem (46, 49, 51) (x. 32, xi. 1, 11).
23. Returns to the city thrice (54, 57, 62) (xi. 15, 27, xiv. 18).
24. The temple (51, 54, 57) (xi. 11, 15, 27).
25. The Mount of Olives (49, 60, 63) (xi. 1, xiii. 3, xiv. 26).
26. Three special houses in Judea (61, 62, 65) (xiv. 3, 13, 54).
27. Gethsemane, Pretorium, Golgotha (64, 67, 69) (xiv. 32, xv. 16, 22).
28. Caiaphas, Pilate, the soldiers (65, 66, 67) (xiv. 54, xv. 1, 16).

II.

tives. — Places mentioned as having been THRICE *visited by our Lord; places the same in kind: and other exemplifications of the prinbered in Table I.; the second to chapter and verse.*

LUKE.

1. From Bethlehem, to Jerusalem, into the temple (1) (ii. 22, 27, 28).
2. Jerusalem (1, 3, 5) (ii. 22, 42, iv. 9).
3. The temple (1, 3, 5) (ii. 28, 43, iv. 9).
4. Galilee (2, 3, 6) (ii. 39, 51, iv. 14).
5. Nazareth (2, 3, 7) (ii. 39, 51, iv. 16).
6. A wilderness or desert (11, 15, 34) (iv. 42, v. 16, ix. 10).
7. Capernaum (8, 23, 31) (iv. 31, vii. 1, viii. 40).
8. In a certain city, Nain, Bethsaida (14, 24, 34) (v. 12, vii. 11, ix. 10).
9. On the Lake of Gennesaret; over the lake; again (13, 29) (v. 3, 11, viii. 22).
10. Three places beyond Palestine (4, 30, 35) (iii. 21, viii. 26, ix. 18).
11. In the synagogues of Galilee, through every city and village (6, 12, 27) (iv. 15, 44, viii. 1).
12. In a synagogue of Galilee, of Samaria, the temple (6, 47, 63) (iv. 15, xiii. 10, xix. 45).
13. In *a* synagogue (7, 8, 20) (iv. 16, 33, vi. 6).
14. In the street (10, 17, 28) (iv. 40, v. 27, viii. 19).
15. Into a ship (13, 29, 31) (v. 3, viii. 22, 37).
16. Simon's house, Levi's, Jairus's (9, 18, 32) (iv. 38, v. 29, viii. 51).
17. In *the* house, nigh the centurion's house, in the Pharisee's house (16, 23, 26) (v. 19, vii. 6, 36).
18. Into a mountain (5, 21, 36) (iv. 5, vi. 12, ix. 28).
19. From the Jordan, to the wilderness, through the corn (4, 5, 19) (iii. 21, iv. 1, vi. 1).

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20. He journeys towards Jerusalem (38, 48, 52) (ix. 51, xiii. 22, xvii. 11).
21. He enters a *village* of the Samaritans, sends the seventy to every *city* and place whither he would come, goes through the *cities* and *villages* (38, 41, 48) (ix. 51, x. 1, xiii. 22).
22. He lodges in *a* village (39, 43, 53) (ix. 56, x. 38, xvii. 12).
23. In the house of Martha, of a Pharisee, of a chief Pharisee to eat (43, 45, 50) (x. 38, xi. 37, xiv. 1).
24. He goes on *in the way* (40, 49, 51) (ix. 57, xiii. 33, xiv. 25).

JOHN.

1. His being beyond Jordan thrice mentioned (1, 2, 31) (i. 28, 29, 35, 36, x. 40).
2. Also his coming to, or being in, Galilee (3, 9, 15) (i. 43, iv. 43, vii. 1).
3. In Cana of Galilee (4, 9) (ii. 1, 11, iv. 46).
4. In Capernaum (5, 14, 15) (ii. 12, vi. 24, 59).
5. To Jerusalem (6, 10, 20) (ii. 13, v. 1, x. 22.)
6. (*a*) In the temple (6, 10, 16) (ii. 14, v. 14, vii. 28).
7. (*b*) Again, thrice (18, 18, 20) (viii. 2, 20, x. 23).
8. Pool of Bethesda, the treasury, Solomon's porch (10, 18, 20) (v. 2, viii. 20, x. 23).
9. Avoids appearing *publicly* in Judea for a time (8, 15, 23) (iv. 1, 3, vii. 1, xi. 54).
10. Thrice *disappears* suddenly from the midst of the Jews (18, 20, 26) (viii. 59, x. 39, xii. 36).
11. Sails over the Sea of Tiberias, walks on the sea to the ship, the ship is immediately at land (11, 13) (vi. 1, 19, 21).
12. On a mountain (11, 12, 17) (vi. 3, 15, viii. 1).

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13. Judea, Bethany, the grave of Lazarus (22) (xi. 1, 7, 17, 18, 30, 38).
14. Ephraim, Bethany, Jerusalem, three cities or towns in Judea (23, 24, 25) (xi. 54, xii. 1, 12, 14).
15. Three special houses (24, 27, 31) (xii. 1, xiii. 2, xviii. 15).
16. From Annas to Caiaphas and Pilate (31, 32) (xviii. 15, 24, 28).
17. Chief priests, officers, the people (33) (xix. 1, 4, 5, 13).
18. The Pretorium, Gabbatha, Golgotha (32, 33, 34) (xviii. 28, xix. 13, 17).
19. Is judged, crucified, buried (33, 34, 35) (xix. 16, 18, 40, 42).
20. Appears thrice to his *disciples* after his resurrection (37, 38, 39) (xx. 19, 26, xxi. 1, 4, 13, 14).

MATTHEW, *continued.*

26. Gethsemane, judgment-hall, soldiers (59, 62, 63) (xxvi. 36, xxvii. 11, 27).
27. Burial, and appearance twice after resurrection (67, 68, 69) (xxvii. 60, xxviii. 9, 16–18).
28. Walking, riding, sitting (46, 48, 57) (xx. 29, xxi. 7, xxvi. 18).

LUKE, *continued.*

25. Going up to Jerusalem (55, 58, 62) (xviii. 31, xix. 28, xix. 40).
26. Jericho, Bethphage, Bethany (56, 59, 59) (xviii. 35, xix. 29).
27. Mount of Olives (59, 64, 67) (xix. 29, xxi. 37, xxii. 37).
28. The temple (62, 63, 65) (xix. 45, xxi. 38, xx. 1).
29. Three special houses (57, 66, 68) (xix. 6, xxii. 14, 54).
30. The council, Pilate, Herod (69, 70, 70) (xxii. 66, xxiii. 1, 7).
31. Is judged, crucified, buried (71, 73, 74) (xxiii. 11, 33, 53).
32. Appears thrice after his resurrection (75, 76, 77) (xxiv. 15, 24, 34, 36).

The reader is now requested to compare this second table with the first, — verifying, as he proceeds, the several references to chapter and verse of each Gospel, and noting the instances in which the rule, as laid down by Swedenborg, is exemplified. As here applied, it would seem to show that the entire pilgrimage of our Lord on earth, or his several changes of place, were designed in part to prove the doctrine of trinal degrees in this aspect. The coincidences are too numerous to be accidental, and, we need hardly say to the Newchurchman, the information they furnish is not simply curious. Important inferences may be drawn from these, and *many similar things*, in the Old Testament as well as the New ; but any further reflections to which they would give rise must be postponed to a future number.

N. F. C.

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. IV.

"Chapter IV. On the wonderful Mystery of Marriage, and the Origin and Destiny of the Sexes." — pp. 28.

WE take up this chapter almost solely for the purpose of presenting to our readers a few pages of what the author says on this most interesting and important subject. They are worth reading, not only for their remarkableness, but for the state of

mind which they exhibit, and for their intrinsic value. It should be borne in mind, that these things are written by a man who does not regard the New Church as his church, nor look upon it as a new dispensation. We also remind the reader, that we stated, in a previous number, that the author dedicated his book to his wife; and we now give his dedication, both as an act of justice to him, and as the fittest introduction to the following extracts: —

"TO MY WIFE.

"*My dear Lizz.* — It is a pleasure to me to ask you to accept this volume as a memento of affection. I see not why a man should be accused of bad taste for inscribing a book to the only person likely to appreciate the action. And then the topics of this book have been the subject of long, long conversation between us, by our fireside, and in our field walks, and all quiet hours. This book, written, for the most part, with your sympathy, and not without your assistance, — to whom may I so appropriately, so affectionately, so sincerely inscribe it as to you? EDWIN PAXTON HOOD.

"NIBLEY, DURSLEY, GLOUCESTERSHIRE, Feb. 8, 1854."

"No doctrine of Swedenborg has been more misunderstood than that of marriage and conjugial relations, or the relations of the sexes. To the pure, all things are pure. Some teachings *can* only be pure to the pure, and there are some of the passages in the 'Conjugial Love' which are of this order; and yet let the reader beware how he rashly pronounces a stern judgment on the subject, for there is nothing in the book under consideration more open to misconstruction than passages in the Old-Testament prophets.

"It is our coarse conceptions of what marriage is that makes the glorious doctrine of Swedenborg to wear the appearance of impurity. We have stained the holy altar of marriage. Why, Adam was married before he fell. We have profaned the rights, we have mistaken the meaning, we have made one of the objects of the marriage relation to be the only object; and we speak with contempt and scorn of the man who has attempted to preserve for the bridal wreath a perennial freshness, and for the wedding ring the unsullied brightness of the virgin gold. When we mend our morals, and ally them with purity and chastity, the views of Swedenborg will not seem so strange to us: so far from repulsive, they will become dearer and dearer; they will give gladness of a higher character to the relations of earth, and they will lend additional brilliancy and delight to the anticipations of heaven.

"It is in the writings of Swedenborg that we find woman elevated to that place to which it is manifest that she was intended by the Creator. There is no disesteem of woman; there are no sentences which imply an inferior place in the arrangements of life or

of society; there is every thing that can contradict the spirit of the age in which he wrote: that was a time when woman, in English and in continental society, was regarded as a puppet and a slave; her glorious equality with man was not recognized, in many particulars her transcendency beyond man, — all this was quite unknown; society was grossly animal. . . . Morals must ever be low where woman is held in society of little esteem. Elevate woman truly to the level of man, and the tone of society is instantly exalted and purified. Truly, we say, woman is not, as the poet has sung, 'the lesser man:' she is the other hemisphere of man; she completes his being. In Swedenborg, this great fitness is most appositely shown. He does not claim for her, as is the fashion now, a similarity and sameness in intellect, an equal place in the understanding: her power is of another, it may not be said to be of a higher, order, — it is the monarchy of the affections and the will. The greatness and power of woman does not stand upon her empire over a rēgion of hard and barren facts, but over the inner seeds of thought, and the first organic intimations of the living soul.

"It is a great position in the works of our writer, that there is no impurity in the marriage or conjugial relation: the sacredness and the secrecy lies in the interior character, the reserved and shrouded enjoyment existing in true marriage. The ideas entertained by many persons of the marriage relation are dishonorable to God and man. All sacred things are secret things; all true unions are in solitude and silence, and in comparative obscurity. We cannot talk of our holy of holies; for, the more we talk of it, the less it is ours. Every time we utter our religious experience, it becomes less and less *our* religious experience. If we would preserve the bloom of our fruit, or the fragrance of our flower, better not handle the one too roughly, or gather the other. Thus of our religion; and thus, indeed, of the highest conjugial relations. Thus you will find that those who have lost the impression of the sanctity of marriage, have also lost the beautiful veil of secrecy hung over it, and giving a charm and intensity to it. The idea of the impurity of marriage originated in the struggle between man's conscience and man's sins; and it must be said that many of our ideas partake largely of the old leaven of Romanism and miscalled chastity. It is clear that a reflection on the purity of marriage is a reflection on the purity of the Divine Being who ordained it, and made it an institution equivalent to human happiness. But Swedenborg maintains that the marriage state is the only pure state: he asserts that there is a love truly conjugial, although, in his day, it was unknown, or nearly so; and so we may fear it is in our day. This love is maintained to be, by virtue of its origin, celestial, pure, spiritual, holy, and clean, and above every other love imparted by the Lord to the angels of heaven and to the men of the church. But this love itself is born of, and only exists from, the Lord; and from it, — from its divine character, — and into it, are collated all the joys and delights of man, from first to last.

"We have intimated, that, in marriage, there happens an event far before the thought of most of those who enter into the state. It is, indeed, shameful and impure to think of the ideas with which it is regarded by many men and women: the spiritual significance is not perceived, that soul flows into soul; that, in the male and female, a real change of character takes place, and that, in this change, the character of both becomes perfected. How different, in the pages of the poet and the sermon of the preacher, is the idea of marriage to that entertained by our writer! He maintains the divinity of love. Marriage is no more a civil contract: it is most religious; it is the type and symbol of all religion; it is the crown and seal of the goodness of God to man; it is the blushing firmament of his glory and his goodness; it is the soul, the source, the flower, of human sympathy. It is time, surely, that quite another tone was adopted in reference to this state and rite. There are many who speak of the state with a kind of shame. To live single, and to retain a Christian character, has been supposed to be a singular mark of purity and holiness of life. The church of Rome, and members of other churches, have given a currency to the idea. Swedenborg, on the contrary, maintains the superiority of the married over the unmarried state, — superior in use, superior in internal peace, superior in helps to holiness, superior in the education and discipline of life, superior in real purity. . . . The dearest part of the marriage state is in the spiritual world, in which it allows two human beings to walk in perfect unity together, in the bearing one another's burdens, —

'Thought meeting thought, and will preventing will.'

Bodies meet, because spirits meet. There is, indeed, no marriage, unless souls find in each other's character the desired fitness: it is the completing of life; it is the conjunction of two oceans to command one world. Cover up the dark sewer of that man's mind who can find in this any thing but the sublimest beneficence of arrangement, the tenderest and most compassionate knowledge of the necessities of our nature, the crowning and beautifying of our whole moral and manly being.

"But marriages in heaven! This is ludicrous; nay, is it not blasphemous? And why? If it is not good for man to be alone, is it good for angels to be in solitude? When we have escaped the bondage of sense, do we cease to feel the need for sympathy? What constitutes our highest happiness here, — even this companionship with the unlike likeness to ourselves? Consider, sex is in the soul. Have we not said that all forms originate in spiritual forms and dispositions?

"Thus to marriage our author assigns the highest purpose, and to sex the highest destiny. Here and in heaven it is the highest door of life. Through it, the various generations pass along; by

it, the heavens descend into man. Does this, then, contradict the express declaration of our Lord, that in heaven they neither marry nor are given in marriage, but are made like unto the angels of God continually? By no means. The question to which this was a reply had reference to the sensual conceptions of the Jews; and to those who entertain the same ideas now, let the same reply be given. As marriage cannot, in the spiritual kingdom, exist for the purposes for which it exists on earth, — for prolification, the divine end of marriage, but, as our life assures us, not the only end, —can we not see the purpose for which it exists in heaven? And if there we are made like the angels, the passage implies to us that our espousals to the Lamb commence below: our entrance into the spiritual state, the state of the church, is in the world, the probation world, and not in that where, if our absolute state is not fixed, the character of our will is instantly determined.

"But Swedenborg's ideas of marriage and the conjugial relation were interwoven with the whole system of his theology and doctrine. He estimated the ages in their course by the estimate of marriage formed in each age; and well may we understand, too, if marriage is the union of goodness and truth, — the conjunction of the perceptions of the understanding with the affections of the will; we also may estimate interior worth thus. . . . Thus, the principle of conjugial love indicates the ages of the world, the degrees and ranks of the moral kingdom, the spirituality of the churches."

The rest of the chapter (fourteen pages) is taken up with an abstract — not a brief one — of the six relations in which Swedenborg describes the ages according to their perception of conjugial love. We hope these views will meet with a ready and warm acceptance among that class of readers for whom this author writes. There is a tone of freshness about them which is very taking. It is scarcely necessary to say to a Newchurchman, that there are shades of error in some of the thoughts, but not of sufficient importance to require correction.

JOURNAL OF THE NINETEENTH ASSOCIATION OF THE NEW CHURCH IN MAINE, HELD IN THE CITY OF GARDINER, FROM FRIDAY, SEPT. 14, TO SUNDAY, SEPT. 16, 1855.

GARDINER, Friday, Sept. 14, 1855.

FRIDAY FORENOON.

THE Association assembled in the New-Jerusalem Church at ten o'clock, A. M.

1. The President of the Association called the meeting to order, and Rev. William B. Hayden and Mr. I. S. Whitman were chosen a Committee to report a list of delegates. The Committee reported the following list, which was accepted: —

BANGOR SOCIETY. — Mr. John S. Sayward, Mr. Isaac S. Whitman.
GARDINER SOCIETY. — Mr. Henry B. Hoskins, Mr. Elias Davis, Mr. James R. Byram.
BATH SOCIETY. — Rev. Samuel F. Dike, Mr. William D. Sewall, Mr. J. B. Swanton, Mr. Levi P. Lemont, Mr. Louis Everard.
PORTLAND SOCIETY. — Rev. William B. Hayden, Mr. Oliver Gerrish, Mr. Luther F. Pingree, Mr. J. W. Emery (not present), Mr. Henry H. Hay (not present), Mr. Abner Lowell (not present).
FROM ISOLATED RECEIVERS. — Mr. Timothy O. Paine, licentiate, Winslow; Mr. John B. Stratton, Winslow; Dr. J. Donnell Young, Richmond.

2. The President then read a psalm, and said the prayer. The following resolve was adopted: —

3. *Resolved*, That all receivers of the heavenly doctrines present be invited to take seats in the Association, and participate in its deliberations.

4. Mr. T. O. Paine made the following motion: That the Standing Rules be printed in a form to correspond with the Constitution, in order that a Secretary may be chosen without violating the rule. Laid on the table (17).

5. Mr. William D. Sewall, of Bath, was made a Committee to examine the Treasurer's account for the last year. The account was approved.

6. Mr. J. S. Sayward was made a Committee to receive, sort, and count votes for officers; and the following were chosen: —

President, Rev. S. F. Dike; *Secretary*, Mr. T. O. Paine; *Treasurer*, Mr. Oliver Gerrish.
Executive Committee. — Mr. Luther F. Pingree, Portland; Mr. J. B. Swanton, Bath; Mr. H. B. Hoskins, Gardiner; Mr. I. S. Whitman, Bangor; Mr. J. B. Stratton, Winslow; Mr. W. W. Salmon, Biddeford.

7. The President announced the order of services of the Association.

8. Adjourned, at a quarter of twelve, to two o'clock, P. M.

9. The President called a meeting of the Executive Committee immediately after adjournment.

FRIDAY AFTERNOON. Sept. 14, 1855.

10. Met at two o'clock, according to adjournment; but no business was done. At three o'clock, the services of the dedication commenced.

Rev. Mr. Dike read Psalms xcix. and c. Selection 38 was then chanted: "The earth is Jehovah's, and the fulness thereof," Ps. xxiv.; and the prayer was said.

Rev. Mr. Hayden read a responsive service, and 1 Kings viii., — the dedica-

tion of Solomon's Temple. Selection 162 was chanted: "Arise, O Jehovah! into thy rest; thou and the ark of thy strength." Ps. cxxxii. 8. The Commandments, from Exodus xx., were read. Read Rev. v., — the "book sealed with seven seals." Hymn 91 was sung: "Jehovah, Lord of heaven!"

Rev. Mr. Dike then read the Dedication Address from the Liturgy, and the New-Jerusalem service.

Rev. Warren Goddard preached the sermon, from Rev. xxi. 9–17, — "the angel carried John away to a great and high mountain." Selection 267 was chanted: "Alleluia; for the Lord God omnipotent reigneth," Rev. xix. 6; and the services were closed by the Benediction, at ten minutes past five o'clock.

SATURDAY FORENOON. Sept. 15, 1855.

11. The Association met, according to adjournment, at ten o'clock; and Rev. Mr. Hayden opened the meeting by reading Psalm xxxix., and repeating the prayer. The minutes were read, amended, and approved.

12. Messrs. Hoskins and Pingree were chosen a Committee to revise the list of places in which receivers reside.

13. Mr. Pingree read a report of his labors, and submitted it to the Association; also read some letters from isolated receivers. All of which were put into the hands of the Committee on the Journal.

14. Mr. Hayden made a report in behalf of the Missionary Committee, adding that "the amount required to keep Mr. Pingree, the colporter, in the field, the ensuing year, is estimated at $400; which amount it is recommended by the Committee to raise by a subscription, and that the effort to perform this use be continued."

15. Voted to assign three, P. M., for attending to the subject of colportage (27).

16. Mr. Gerrish made a report, relative to a duty assigned him by the Association; which was accepted.

17. Moved to take up Mr. Paine's motion (4); which was taken up, and his report was adopted.

18. Mr. Gerrish proposed to strike out Sect. 1 of Art. III., because provided for in Sect. 1 of Art. II., of the Constitution.

19. Mr. Andrews made some very favorable remarks relative to Mr. Pingree's Report, and hoped that it would be published in the Journal.

20. Mr. Hayden read the Report of the Portland Society.

21. Mr. Hoskins read the Report of the Gardiner Society.

22. Mr. Whitman read the Report of the Bangor Society.

23. Mr. Dike read the Report of the Bath Society.

24. Mr. Paine read his own communication, relative to the spiritual uses of our annual meetings (sent to "the New-Jerusalem Magazine"), and letters and circulars from isolated receivers.

25. Adjourned to two o'clock, P. M.

SATURDAY AFTERNOON. Sept. 15, 1855.

26. Met at three o'clock, — the members, mostly, having had in mind the hour assigned for considering the subject of colportage, — and the meeting was called to order by the President, who announced that it was now proper to take up the subject of colportage (15).

27. On motion of Mr. Sayward, a Committee of one from each Society was appointed to open a subscription-paper for money to be appropriated to colporter services; and the Chair nominated Messrs. Sayward, of Bangor, Gerrish,

of Portland, Hoskins, of Gardiner, and Swanton, of Bath; which nominations were accepted.

28. The following documents were laid upon the table: —

a. Journals of the Illinois Association, twelve copies.
b. Annual Report of the American Swedenborg Printing and Publishing Society.
c. Journals of the Massachusetts Association.
d. Articles of Faith of the New Church.
e. The duties and relations existing between the Church and its juvenile members.
f. Public meeting in testimony of the doctrines of the New Jerusalem in Portland, June 23, 1854.

Voted that one copy of each be placed on file, and the rest be distributed to the ministers and leaders of societies.

29. Moved by Mr. Sewall, that, when this Association adjourns, it adjourn to meet at the New-Church Temple in Bath, on the Friday succeeding the first Wednesday of August, 1856, at ten o'clock, forenoon; which motion was carried.

30. Moved and carried, that the Committee of Four (one from each Society) to raise funds for colporter purposes (27) be the Missionary Committee. Mr. Hayden was added to that Committee, and is its Chairman.

31. Mr. Sewall moved "to strike out the fourth section of the Standing Rules, and that the numbers of the succeeding rules, 5, 6, and 7, be altered to 4, 5, and 6; also moved to strike out the third section of Art. III. of the Constitution, and the second and third sections of Art. IV. Moved also that the subject be referred to the next Association." The last motion was carried.

32. Mr. Hayden made a verbal report in behalf of the Board of Education, and the Board was excused from further report this year.

33. Mr. Hoskins and the Secretary were made a Committee on the Journal.

34. Mr. Gerrish read a printed circular, entitled an "Address from the Executive Committee of the General Convention," relative to certain publication matters between Messrs. T. H. Carter and Otis Clapp and the American Swedenborg Printing and Publishing Society; and the Secretary read an article in "the New-Jerusalem Messenger" of July 14, 1855, page 14, entitled "A New-Church 'Book Concern;'" and Mr. Hayden offered the following resolutions, which were adopted: —

Resolved, 1st, That this Association highly approves of the objects introduced to its notice by the circular, from the Committee of the General Convention, which has just been read by Mr. Gerrish, and in the article from "the New-Jerusalem Messenger," read by the Secretary; and that it recommends the object to the favorable consideration and support of the receivers of the heavenly doctrines in Maine.

Resolved, 2d, That Messrs. Gerrish, Swanton, Hoskins, and Whitman, be a Committee to present the subject to individuals, and to solicit and receive contributions to the objects specified in the above circular.

35. On motion of Mr. Sewall, the records were read and amended and approved.

36. Mr. Sayward moved, that, after the meeting this evening, the Association adjourn, to meet at this place to-morrow, at the usual time of religious services, to attend divine worship, witness the ordinances of Baptism and Confirmation, and partake of the Holy Supper, and, after worship in the evening, be finally adjourned. Adjourned.

SATURDAY EVENING.

Met at seven o'clock. A voluntary was played by the organist. Rev. Mr. Hayden read Selection 172 in the Liturgy, "Praise ye Jah, for it is good to

sing praises unto our God;" and the Selection was chanted, and the prayer said. Read Rev. vii.: "I saw four angels standing on the four corners of the earth." Chanted Selection 62: "We have thought of thy kindness, O God! in the midst of thy temple." Text: Rev. vii. 13–17, — "the multitude arrayed in white robes." Anthem 10: "Blessed be Jehovah!" Benediction.

At the close of the exercises, Mr. Hayden took the chair, and called the Association to order; stated the object of the meeting; made some statements relative to the colporter, and the uses he has performed; that the object of the meeting is to obtain facts and remarks from the members generally respecting the subject of colportage; that he was requested by the President to open the meeting; and that any person is invited to make suggestions.

Mr. Pingree, the colporter, by request of the Association, stated, in a general way, what he had done; that he had been in a great number of towns in the State; had introduced the writings to some who had never before heard the name of Swedenborg nor of the New Church; had sold six hundred and six books, the past year, for $478.26; talked with the people, when they would listen; with the afflicted, and with those who wished to know the truth.

Mr. John S. Sayward, of Bangor, spoke at length, and with great earnestness, upon the subject of colportage, and urged the duty of supplying the means for continuing Mr. Pingree in his use; calling on those present to subscribe, to-night, the $400 which were necessary to carry out the colporter's designs the coming year.

Mr. William D. Sewall, of Bath, was decidedly in favor of continuing him in his office and employment; that it was no new and untried thing, but that the denominations of the day had tried the experiment for years past, and have found it successful; but that the New Church had been in doubt whether it was the way for them also to do, — whether they also should enter upon like duties; but that this point was now settled by actual trial by Mr. Pingree; and all we have to do now is to go on with the work.

Mr. Joseph Andrews, of Waltham, Mass., could not well express the deep interest which he had taken to-day and this evening in the subject; that it had come up as something of peculiar importance, — a messenger of the New Jerusalem going even into remote cottages, and carrying news which is to be of eternal interest to the inmates; that it is a common, but a very mistaken, notion, that the people of the old countries could at present enjoy liberty like ours; for liberty and truth are one: thus the church is first to be established with the people; hence the importance of the subject under consideration.

Mr. Hayden called attention to the subscription-paper lying on the table.

Rev. S. F. Dike related some incidents and facts which Mr. Pingree had communicated to him in private conversation; that Mr. Pingree had sold $20 worth of books, in one day, in a town where no Newchurchman had been known before; and that he had supplied eight ministers with books, but that he was not at liberty to mention their names; that the ministers were free to buy of him what they chose, not being acquainted with him, nor knowing whether they should ever see him again.

Mr. Oliver Gerrish, of Portland, in a pleasant way called attention to the subscribing; and the following gentlemen subscribed: Rev. William B. Hayden, Messrs. Gerrish, Sewall, Hoskins, Swanton, Whitman, Lemont, a friend from Waltham, Sayward, Burnett, Palmer, Stratton, Wingate, and, after meeting, Rev. S. F. Dike; subscribing in all, that evening, $176.

SUNDAY FORENOON. Sept. 16, 1855.

Three were baptized by Rev. Mr. Dike; namely, Mary Hoskins Evans, infant daughter of Mr. and Mrs. Charles C. Evans; Miss Maria A. Stickney, of Eastport; and Mrs. Rebecca M. Varnum, of Wayne; and two were confirmed by Rev. Mr. Hayden, — Miss Stickney and Miss Mary A. P. Weld. The worship was conducted by the President.

Selection 174 was chanted, "Praise ye Jehovah from the heavens," Ps. cxlviii.; the prayer said; Isa. xi. read, "A rod out of the stem of Jesse;" the Ten Blessings, Matt. v.; Rev. xxii. read, "A pure river of water of life." Selection 4, "Hear me when I call." Ps. iv. Text: Gen. ii. 7, 8, — the garden of Eden. Anthem 14: "Thou wilt show me the path of life." Benediction.

SUNDAY AFTERNOON. Sept. 16, 1855.

At half-past two o'clock, P. M., five were received into the Gardiner Society by Rev. Mr. Dike; namely, Mr. and Mrs. John Bowman Stratton, of Winslow; Mrs. Esther Loring Paine, of Winslow; and Mr. and Mrs. Frederic Niles Palmer, of Gardiner, formerly of the Bath Society.

The prayer was said; and the Holy Supper was administered, by the President, to sixty-six communicants. Selection 259 was then chanted: "The bread of God is He that cometh down from heaven." John vi. 33, 35, 50, 51. Rev. xxii. 17. Benediction.

On Sunday evening, half-past seven o'clock, a sermon was preached by Rev. Warren Goddard.

On Friday evening, the friends from abroad were kindly invited to meet, with the Gardiner friends, at the house of Mr. and Mrs. Hoskins. Those who were there can but recall that evening with pleasure. There was a mutual interchange of good and true feeling and thought, manifestations of a good kind of mutual love and sympathy, which indicated that something of heavenly love was within. The company parted, and went to their several places.

The evenings, after the business meetings and before the evening meetings, were taken up in conversation, and, in some houses, in singing chants and conversing about the doctrines of the church.

On Monday, the visitors returned to their homes.

It may be added, as an item, that Mr. Joseph Andrews handed a sum of money to an individual to buy tracts, to be put into the vestibule of the temple, for distribution. In Association, also, he suggested the propriety and use of such a deposit in the churches. T. O. PAINE, *Secretary.*

REPORTS OF THE SOCIETIES.

REPORT OF THE BATH SOCIETY.

Since the last meeting of the Association, the pastor of this Society has continued in the uninterrupted discharge of his duties. The temple has not been closed on any sabbath during the past year. The congregation has been constantly larger than any previous year. All our pews to be let are now rented; and the prospect is, that more will soon be wanted.

Our singing, also, has much improved the past year. Quite a number of persons have joined the choir; and all seem to have taken a new and much deeper

interest in our music than before. Our thanks are due to each of the members of the choir for the interest they manifest, and for the time and efforts which they seem to be ready to devote to the improvement of our music.

Our sabbath school has been larger, the past summer, than any previous season. The usual number, in good weather, is about sixty-five. We find it difficult to procure suitable teachers; and those of us who are engaged in teaching find it still more difficult to adapt the goods and truths of the church to the states and wants of the pupils who come up, sabbath after sabbath, for instruction. The most that we can do is but little; and often that little appears to be so imperfectly done as to be of no real value. We hope, however, that, by and by, light and strength will be given us to do more and better than we have yet been able to do.

The pastor has baptized six persons since the last meeting of the Association, officiated at five weddings, and has been often called upon to attend funerals in the city.

We cannot justify ourselves in concluding this report without alluding to the successful labors of our Brother Pingree as colporter the past year, and expressing what we believe to be the general sentiment of the Bath Society, — that the church in Maine is loudly called upon for increased exertion and pecuniary provision, by which our able and devoted colporter may be kept in the field, and amply sustained, until he has visited and revisited the remotest village and school-district in our State, for the purpose of making known a knowledge of the Lord's second advent, and offering the writings of the New Church.

With the increasing evidence that the field in Maine is fast ripening for the harvest; in other words, that the highly active and intelligent mind of the people of Maine is fast attaining a moral and intellectual elevation to demand for itself, in a multitude of individual cases scattered over the whole territory, at least religious teaching more consonant with the spirit of the Scriptures, and the perceptions of the rational mind, than they can get from any of the sectaries into which the old church is divided, — we feel persuaded that the Association must regard itself called upon to send a missionary also into the field, as soon as a suitable person can be obtained for that purpose.

For the fulfilment of increasing duties of this kind, enlarged pecuniary provisions will be found necessary; and it is hoped that the Association will be enabled to devise and adopt some more systematic and equal method of bringing to its treasury the free contributions of societies and individuals than has hitherto prevailed.

Evidence has, of late, been apparent, in different quarters, of a spontaneous movement of mind in favor of more ample and systematic pecuniary provisions for the general uses of the church; and we are not willing to believe, that, in Maine, the church will prove herself more insensible to what duty requires and wisdom suggests than elsewhere.

There is one other subject to which we will take leave to ask the attention of the Association, — it is the journal of your proceedings. To us, it seems that this document *should* possess the New-Church life, as well as local intelligence, which would make it valuable, not only to every receiver in Maine, but to persons out of the State; and that, for such purposes, it should be published with all possible despatch, and in a style of neatness, together with accuracy: in some or all of which respects it has hitherto been prevailingly, lamentably deficient.

REPORT OF THE BANGOR SOCIETY.

We have had no additions to, nor removals from, our Society since the last meeting of the Association. We have had the services of a minister but one sabbath for twelve months, and no administration of the ordinances. Our meetings on sabbath mornings, and our sabbath schools, are continued as usual, but with diminished attendance and diminished interest.

Our recent report to the General Convention gives what little there is relating to our condition which the Association can desire to know.

REPORT OF THE GARDINER SOCIETY.

We have had no additions to our Society during the past year. Two persons have withdrawn for the purpose of uniting with the Bridgewater Society. One adult person has been baptized, and one funeral service attended, by the Rev. Mr. Dike.

Rev. Mr. Dike has administered the sacrament of the Holy Supper twice, and preached on the occasions.

Mr. T. O. Paine has preached for us one sabbath.

The Society have erected, during the present season, a small Gothic temple, which is opened, for the first time, for the meeting of the Association. The cost of the building, exclusive of the lot, will be about $3,000.

There is considerable outside interest manifested in the prosperity of our Society; and we have no doubt the house would be very respectably filled, if we had a preacher capable of presenting the doctrines in a clear and forcible manner. We shall now be looking forward with the hope of obtaining the services of such a person, for a portion of the year at least.

Mr. Pingree made us a visit during the last winter, and met with a reasonable degree of success in the sale of books, the result of which is yet to manifest itself.

Per order, H. B. Hoskins.

REPORT OF THE PORTLAND SOCIETY.

To the Maine Association of the New-Jerusalem Church at Gardiner, September, 1855.

Dear Brethren, — The changes which have occurred in our Society, since our last annual communication to you, are not numerous.

There have been no additions to our number during the year. Two only have departed to the spiritual world, leaving us with sixty-one members. Two of our number have gone to Great Britain to reside, at least for many years, but have not yet withdrawn their connection with us. There have been eight baptisms, — three of adult persons; and five of infants, or little children. Four marriages have been solemnized in the congregation during the year.

Our public worship has been regularly maintained through the year, in the same manner as for several years past; and a quarterly administration of the Lord's Supper has been kept up as usual. The ordinary attendance at our quarterly meetings is from thirty-five to forty.

Our Sunday school has been for some time slowly but steadily increasing, and now has about sixty scholars enrolled on its books. Efforts have been made to improve its organization, increase its library, and render it more useful as a nursery of the church; but we are not aware that any thing has been accomplished demanding especial notice in this report.

A picnic excursion was arranged by the teachers about the middle of August, in which quite a number of the congregation participated with the children, and which, apparently, was enjoyed very much by the entire party.

Our congregation remains very nearly the same as at our last report; though new persons are continually making their appearance at the Sunday-morning worship, some of whom become regular attendants on our services. We think there is an increasing interest, to learn something about the doctrines, being manifested in the community around us.

We have, not long since, adopted a rule of holding regular monthly meetings of our Society on the afternoon of the first Sunday in each month; a practice which we trust will be gradually productive of mutual benefit, and do much good to the cause of the church in our own minds. The more we come together, and endeavor to act together, as brethren, as members of the same church, the more shall we be drawn together, and the more shall we be able to assist each other in the life of regeneration, which is the life of mutual or heavenly love.

MR. L. F. PINGREE'S REPORT ON COLPORTAGE, 1855.

To the Executive Committee of the Maine Association of the New-Jerusalem Church.

Gentlemen, — In conformity with my duty as colporter, I would ask leave to submit the following report: —

Since the last meeting of the Association, I have sold twelve copies of the "Compendium and Life of Swedenborg," making fifty sold by me prior to the 1st of January, 1855.

Since the above date, I have devoted the most of my time as a colporter. The following towns have been visited: Saccarappa, Gorham, Yarmouth, Lewiston, Auburn, Bath, Gardiner, Richmond, Pittston, Hallowell, Augusta, Waterville, Winslow, Saco, Biddeford, Kennebunkport, Kennebunk Centre, Kennebunk; Portsmouth, N.H.; Winthrop, Wayne, Rockland, Thomaston, Bangor, Bridgton, North Bridgton, Harrison, Oxford, South Paris, Norway Village, and North Norway, — thirty-one places. In addition to the above, I have canvassed for the "Messenger" in the city of Portland, and have visited the following places the second time: Saccarappa, Westbrook, Stevens Plains, Bath, Gardiner, Lewiston, Auburn, Saco, Biddeford, and Kennebunk, — ten places; and Brunswick, visited once.

Thus far, New-Church colportage can be considered as but little more than an experiment; and, in a business point of view, the conclusion of most persons would be, that the experiment has not succeeded; and if this use is to be estimated by worldly weights and measures, and rest on its own merits as a mercantile transaction, the trial-balance shows that it does not pay, and that it ought to be abandoned. But there is a higher view to be taken of the matter, in which the maxims of the business world are subordinate to the great principles of truth, which stand out in bold relief, — a law of love: "Whatsoever ye would that men should do unto you, do ye even so unto them." "Freely ye have received, freely give." We have been favored, by the Divine Providence, with the heavenly light of the New Jerusalem; and the divine injunction is, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." We are surrounded by great spiritual darkness: men are beginning to doubt the reality of their spiritual existence, and exhibit a pitiable state of spiritual hunger and starvation. They are no longer fed at the table where they have heretofore been served; and the inquiry is, "Who will show us any good?" The old churches, the old *places*, are desolate. The old theology has lived out its day of adaptation to the wants of the people; and its advocates are in great doubt and perplexity, and know not what to do to stop the tide of infidelity which is destined to sweep it all away. The old church, like its theology, is destitute of spiritual life, and, like a vast army without a commander-in-chief, is in a state of mutiny and insubordination. In such a condition of things, is it any wonder that a New-Church colporter *can* travel in almost any part of the country without any opposition, and, in many cases, be hailed as a harbinger of a better state of things, and entertained and patronized by ministers of the old church?

There are some ministers in the old church who are honestly trying to find the truth, and are willing to receive it from whatever quarter it may come. I have come in contact with some of them; and it has been a source of encouragement to me that they have laid open to me their spiritual trials, — have looked upon me as one to be treated as a friend rather than an enemy, although a humble layman carrying a "*basket of books*." And this is not all: an impression seems to pervade the public mind — ministers and people — that there is to be a change, a great change, in the moral and religious world. Some are alarmed; others are full of hope; and the hopeful ones, some of them who have been looking at the New Church from a distance, are impressed that its doctrines, and its social system, give it the advantage over every other. And it is no disparagement to the New Church that *infidel* minds can appreciate its doctrines; for some who are *called* infidels are ready buyers and readers of Swedenborg's works. Although

the general aspect of society is sectarian, yet there is an anti-sectarian element that pervades the whole community. That element is powerful, and embodies four classes of people, popularly known as Unitarians, Universalists, Spiritualists, and Nothingarians, or Gentiles. The latter is much the largest in number, and is pretty smartly sprinkled with infidelity, or indifference to the prevailing systems of religion. They at first treat me with indifference or rudeness; but, finding I am not at all surprised, and take it coolly and calmly, without being disturbed, they are led to inquire into the matter; and, after finding nothing against their own natural free method of thinking, but that method encouraged by Swedenborg, and finding that he generally wrote for the world, and as though there was not a sect in the world, they conclude he is the theologian for them. And some of the other classes, when they are able to see that the new system is not sectarian, conclude that the writings of Swedenborg are as much the property of themselves as of the Swedenborgians; and the matter is looked at in a great variety of ways, and from a great many different stand-points. In Portland and Bath, where there is a stated ministry, there is no objection to the New-Church system as a system of morals or ethics, or against the New-Church people as citizens, or a moral and religious people. They think the system a beautiful one to live by, but are afraid it is not true.

And I am happy to be able to say, that, in every place where there are societies, circles, or receivers, that they are not stumbling-blocks to their neighbors. But the general expression is, that if it is their religion that makes them wear such happy faces; that makes the old act so young; that makes them so orderly, although they walk in the fields on Sundays; that makes them such loving, good neighbors; so good to the sick and poor; so free with their books; and, above all, so ready to live and take the world as it is, or to die without being afraid, — if it is their religion that does all this, they say that it must be a beautiful religion.

I have found our friends, everywhere, very conservative, — afraid of being considered, or of being, propagandists; so much so, that the outsiders, in some cases, accuse them of being aristocratic in religious matters, — "that they have a beautiful social kind of religion, and they don't care whether anybody else has it or not, without they are of the right sort."

As this is not the case, it needs no remark from me.

But it strikes me, that although we should not become propagandists in the way that the old church is, and always has been, yet there is always a way to commend an interest to others without repelling them, especially an interest that is of more importance than all others, — our connection with the eternal world, and our eternal state. I am convinced that we should be very discreet, but that we never should leave a good opportunity unimproved, but, by a word in season, show others that we are not indifferent in relation to their spiritual welfare.

The Yankees are a people very impatient to see the result of an operation before the means are used for its accomplishment. That element in our character naturally leads us to inquire, What is the result of the colportage in Maine, so far as the experiment has been tried? This question is to be answered in the future. When I consider how long it was, after I commenced reading the new truths, before I began to comprehend them in any thing like their real import, and, after being a learner so long, to find how little I have learned, and how much there is that may be known, I have concluded that to use the *means* is ours: the result is with Divine Providence. But, in trying to disseminate a knowledge of the heavenly doctrines, I have obtained a better knowledge of them myself; and, in combating the errors and coming in contact with the evils of others, I have been able to see my own, and try to eradicate them. And this field of labor has afforded me an opportunity to gain a kind of information that I stood in need of, upon a subject which I have long desired to know more about, — the cause of so much infidelity and scepticism in relation to the spiritual nature of man, the future life, and the divinity of the Sacred Scriptures; and I conclude that the Bible has not been the cause of this, but

the dogmatical theology which has constituted the basis of *religion* instead of the Bible. Men do not object to simple Bible-truths, but to the way in which they are distorted.

Although this use is necessarily laborious, and often places one in very disagreeable circumstances, — subjecting him to the jealousies of sectarian interests, and close contact with persons who really think that he is not quite so sane as he used to be, or that there was always some thing unstable about him, — yet, notwithstanding all these things, I sincerely thank the Committee and the church for constituting me the colporter, and the first one, of the Maine Association. Many pleasant acquaintances have been formed; much useful information has been acquired, both for myself and the church. Many have learned of a better way, if they have not found it; and many have heard of the name of Emanuel Swedenborg who never heard or knew of such a man before.

I have endeavored to conduct the business in such a manner as not to disturb the freedom of any one, or place the church in a light to be censured, or to be held in low repute, on account of any acts of mine. How well I have succeeded in carrying out what you designed, I am unable to decide, but leave it for your consideration.

All which is most respectfully submitted, L. F. Pingree.

Recapitulation of Report on Colportage, Sept. 7, 1855.

Wholesale cost of volumes bought	$478.08	No. of volumes purchased	951
Wholesale cost of books sold	300.54	No. of books sold	606
Amount received for books sold	474.26	No. of days net employed	183
Amount of expenses paid out,	103.17	No. of volumes of books on hand	345
Amount collected on account of colportage subscribed last year	22.00	No. of tracts distributed	2,500
Amount collected for papers and magazines	103.00	No. of letters written to receivers and readers	67
Profits less expenses on sales	74.55	No. of letters received from receivers and readers	41
Sold since last meeting of Association	37.73	No. of places visited	32
Wholesale cost of books on hand	177.54	No. of clergymen visited who bought books	8
Amount paid by me for tracts	4.04		

REPORT OF THE MISSIONARY COMMITTEE.

Mr. Pingree has been employed for one hundred and eighty-three days, at $2 per day, — $366. Six hundred and six volumes have been disposed of, the net cost of which has been $300.54: they have been sold for $474.26. The travelling expenses of the colporter were $103.12. Net profits arising from the sales, $70.55. Already paid him, $71.33. Now in the treasury, $30. On two subscription-papers, in the hands of the Treasurer, $180. Amount short, $14.13, which is recommended to be carried to the account of the current expenses of the Association. Wm. B. Hayden, *Chairman.*

EXTRACT FROM SWEDENBORG. — CHARITY.

Charity is an internal affection, from which a man is desirous to do good, and to do so without the hope of remuneration; the delight of his life consisting in thus acting. Those who do good from this internal affection are influenced by charity in all that they think and say, desire and practise. It may be said that a man, or an angel, is, as to his interiors, charity itself, when he makes *good* to be the neighbor. So wide is the sphere of operation which charity embraces. — *H. D.*, 104.

INTELLIGENCE AND MISCELLANY.

MICHIGAN ASSOCIATION.

We have received a letter from a correspondent in Detroit, dated Oct. 29, in which he informs us that the Michigan Association held a meeting at Grand Rapids, on Friday, Saturday, and Sunday, the 19th, 20th, and 21st of that month. Though "but few members were present from distant parts of the Association, and though no business was transacted out of the regular routine," the meeting is represented as one of much interest.

The last meeting of the Association was in February, and the reports for these eight months show a good amount of labor in the cause of the church. "Rev. Mr. Strong's report shows that he has been almost constantly engaged in missionary labor and book distribution. His circuit is partly in Indiana and partly in Michigan. His health is not very good; but he is an earnest and self-denying missionary of the new dispensation. His conversations are very instructive; and he talks, as he goes, with all he meets."

"Mr. Farnsworth made no direct report to the Association;" but it is inferred, "from the report of the Book Board, that he has travelled a good deal, and sold a large number of books. He has now withdrawn from this field of use."

The Rev. Mr. Fox has spent a portion of his time both as a missionary and a colporter; but the details of his labors are not given.

The Society in Detroit, which enjoys the regular ministrations of Rev. Mr. Fox, is represented to be in a flourishing condition. Mr. Fox, as is well known, has ministered to this Society for some years; but, being paid but a small sum, he has formerly been obliged to support his family by engaging in some other employment, and has been able to give but a small portion of his time to the interests of the Society. They have, however, within the past year, made arrangements to pay him such a salary as enables him to devote his time wholly to them; and, in addition to this, they have purchased a church which was put on sale by a society of the old church, and which affords them good and ample accommodations. This Society "reported *fifty-four* members, ten of whom have been added since it entered its new place of worship. It is now probably the largest Society in the Association; though that at Grand Rapids is not far behind it in numbers, and not at all in wealth perhaps."

"Grand Rapids is a very pleasant, healthy, and flourishing little city. The New-Church Society here is able to support a minister; and would, if they could get one." The prospects of the Society, both internal and external, are represented as promising.

The other Societies are represented as less flourishing; and their condition renders it "very manifest that the presence of a minister, or the frequent visits of a missionary, are very important to the growth of societies."

The New Church, within the limits of this Association, feels the want of more ministers; and the opinion is expressed, that two or three more could be supported, to act chiefly as missionaries.

"The proceedings of the business meetings of the session had reference chiefly to the employment of missionaries, and the means of their support, together with the hearing of reports, &c." There were meetings for public worship and the preaching of the doctrines on Friday evening, and on Sunday, both morning and evening; and, on the afternoon of the sabbath, the ordinances of Baptism and the Holy Supper were administered, the number of communicants being thirty-two. On the evening of Saturday, they held a social meeting. The religious services and the preaching of the doctrines did not cease with the adjournment of the Association; for public worship was performed, and discourses preached, on the evenings of Monday, Tuesday, and Wednesday of the following week.

We understand that the subjects of the order of the ministry, and the late correspondence between the Associa-

tion and the Committee of Ministers of the General Convention, were not taken up in the meetings. We are glad to learn, that, in relation to this latter subject, there seems to be a disposition in the Association to rest for the present. We hope they will continue in this state of mind until they ascertain, to their own satisfaction, what the real sentiments of the Convention are.

For "the New-Jerusalem Magazine."

"MONTHLY JOURNAL OF THE NEW CHURCH;" OR, MONATSCHRIFT DER NEUEN KIRCHE. ARTHUR O. BRICKMAN, BALTIMORE, SEPT. 1, 1855.

THE publication of this German paper is commenced. It is nearly square in form, of four leaves, about the size of the largest edition of the Word.

It is "devoted throughout only to the interests of the New Jerusalem."

The motto is, "At that day JEHOVAH will be one, and his name one."

The first number commences with a song, "In Jerusalem, by Arthur O. Brickman." This little song is so good that a translation is appended. Next is a "Sermon by the editor," Rev. xxii. 4, 5: "And they shall see His face," &c. This sermon is filled with the spirit of the Word, and with the ardent feeling of the writer. It is earnest; and enforces the necessity of not merely learning the truth, but especially of doing and living according to it.

The following article is also a portion of a sermon by the editor: "The Word a crystal stream of clear water of life." — Rev. xxii. 1-3.

"Heaven. 1. Where is heaven? 2. What is heaven? 3. How can man enter into heaven?"

"The withered fig-tree, according to Mark xi. 13, 14, by the editor."

Then follows a short notice of his paper; of the German "Liturgy and Hymn Book for the New Church;" and three squares of advertisements: "A new German and English Book printing-house, of Magnus Müller, No. 5, Holliday, between Baltimore and Fayette Streets, Baltimore, Md." "Böricke and Tafel, No. 18, South Seventh Street, Philadelphia." "The Monthly Journal of the New Church: please send communications, &c., to the editor, No. 8, South Caroline Street, Baltimore, Md." The paper is "printed by Magnus Müller."

A literal rendering of the song is as follows: —

In Jerusalem.

When the truth's lovely songs,
Heavenly, mild, into our faint heart rush,
Then inclines itself the head lowly to listen
To the God-harp's sweet sounds.
The yearning draws us higher then, and higher.
To the Father looketh enraptured the eye upward;
And Love — Love tempers the high rest:
Joy-tears pearl their course.
There are looks of fatherly love
Which reach us in Jerusalem;
Delights to which earthly, lower inclinations
Yield as the night to the morning sun.

Those who wish to acquire a knowledge of New-Church German should take this paper; and, as it comes monthly, they could read it during the month, even though they had no knowledge of the language at first. And besides, there is a good, New-Church, quiet influence about the little foreigner, which makes it a welcome visitor.

T. O. P.

COLPORTER OF MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH.

AGREEABLY to the authority granted at the last meeting of the Association, the Committee appointed at that time have engaged the services of Mr. C. A. Dunham, of Abington, as colporter, who has entered at once on the duties of his office. The necessary means for prosecuting the work, which are expected to be moderate, are not yet provided, and the Committee themselves assumed the responsibility of making a commencement. That the undertaking may continue and prosper, we would call the attention of the several Societies to the following resolution: —

Resolved, 2. That the Treasurer be authorized to receive contributions for this purpose (colportage); and that the several Societies, of which the Association is composed, be requested to report to him what sums they are severally disposed to contribute for this object; also for the purposes named in the report of the Committee of Ministers on the uses of the Association.

OBITUARIES.

Died, in Waterproof, Tensas Parish, Louisiana, September 25, John Palmer Mason, aged thirty-three years.

Mr. Mason was a native of Pennsylvania, but had lived nearly twenty years in the South, — in Natchez, and afterwards in Waterproof.

Among the many who have been taken suddenly from their business, their homes, and their families, by the fearful scourge of the South, few could be found whose loss will be more deeply felt than his; and the hearts of many friends turn with sympathy to the widow, with her five little ones, who no longer have a natural father's love to guide them.

Mr. Mason had been for more than eight years an ardent receiver of the doctrines of the New Jerusalem. His nature was so impulsive and warm that whatever he did was done with all his energies; and, when the beautiful truths of the New Jerusalem were first presented to him, he embraced them with an eagerness and earnestness which can only be understood by such as have known how deeply his soul thirsted for the waters of life, and who, like him, have felt that spiritual thirst. He drank freely of the precious draught; and it seemed to become in his soul a well of water springing up into everlasting life. Pure in heart, and just in his dealings with his fellows, he had good reason to hope, that, in the Eternal City, a mansion was prepared for him; and he waited to enter in, and be at rest.

L. P. W.

Carrollton.

Mr. Elisha Faxon, a resident of Jamaica Plains, West Roxbury, Mass., and extensively known as a wholesale leather-dealer, 23, Fulton Street, Boston, was removed to the spiritual world on the 2d of October. He was engaged in making some purchases in the third story of a leather-store in the city of New York, when, by some unaccountable accident, he fell through an open scuttle to the lower floor. He was taken up insensible, and continued so until he ceased to breathe, two or three hours after his fall. His age was fifty-four.

Mr. Faxon was well known to the older members of the New Church in this vicinity. He was a native of Abington, Mass., where he continued to reside up to the year 1836. It is well known that the first receiver of the heavenly doctrines, in Abington, was the late Rev. Holland Weeks, — a fact which became publicly known in the year 1820; whereupon he was dismissed from the pastoral charge of the "First Congregational Church in Abington," and soon after removed to Henderson, in the State of New York, leaving but one receiver of the heavenly doctrines in Abington, — viz., the late Mr. Cephas Cobb. Mr. Cobb soon after removed to Westfield, Mass.

At the time of Mr. Weeks's dismissal, the subject of this notice was but nineteen years of age; but it is not to be doubted he was considerably interested in that event, — producing as it did, at the time, a good deal of interest and attention, not only in Abington, but in the neighboring towns. Soon after Mr. Faxon became of age, his convictions of the truth of the heavenly doctrines ripened into fixed principles of life. He possessed a mind and character, which, at that early period of life, commanded respect and attention. His understanding of the doctrines, clear, intelligent, and logical, and the affectionate and earnest manner with which he imbibed them, prompted him to labor zealously to communicate them to all who were in a receptive state. The suavity of his address and manners, coupled with easy and fluent conversational abilities, enabled him to exert a marked and decided influence upon those with whom he mingled and came in contact. It is believed that it is rendering but simple justice to his memory to say, that he, under Divine Providence, was instrumental, far more than any other person, in preparing the way for and in gathering together, in Abington, a permanent society of the New Jerusalem. As early as 1824, several young men in the westerly part of Abington had become receivers of the heavenly doctrines, and, as it is believed, principally through his instrumentality. In 1827, they commenced holding meetings for public worship on the sabbath. Mr. Faxon was then residing in the westerly part of the town; but, in 1830, he purchased the Weeks

estate, in the centre of the town; and, with the removal of his family to the Weeks House (so called from having been built by, and the residence of, Rev. Holland Weeks), the meetings for public worship were removed there also. In the removal of the meetings for public worship to the centre of the town, it is not now difficult to recognize the hand of Divine Providence; as, by this change, the position and sphere of the New Church were greatly extended, far more so than they could possibly have become in the remote section of the town where nearly all the first receivers then resided. In the same year, a distinct religious society was instituted by the authority of the civil government, consisting of twelve members. This was a legal or corporate organization, provided for by the laws of Massachusetts, to which only males are admissible. It is quite remarkable, that the twelve young men who united in the formation of the above society were members of only four families, three belonging to each; Mr. Elisha Faxon, the subject of this notice, being one of the twelve.

The meetings for public worship on the sabbath continued to be held at Mr. Faxon's house until the New-Church Hall (which was erected primarily for the use of the Society) was completed, which was in the spring of 1834. About this time, Mr. Faxon seriously contemplated preparing himself for the New-Church ministry, with reference, however, to a specific field of labor and use. He had, from the first, been leader in the meetings for public worship, and his services in this position appear to have been very acceptable and useful. But, circumstances not seeming to favor his introduction into the sphere of use which he desired, it was abandoned. In 1835, a New-Church Society, or church organization, was instituted in conformity with the rules of the General Convention of the New Church, consisting of twenty-four members. Mr. Faxon was one of them, and is the third of the original members who has been removed to the spiritual world. In 1836, Mr. Faxon removed to Boston; and, in 1839, his connection with the Abington Society was transferred to that of the Boston Society. He resided for several years in Boston; but, the health of his family appearing to suffer from a city residence (three interesting children having been removed to the spiritual world), he removed to Jamaica Plains, West Roxbury, where he continued to reside up to the period of his decease.

Since Mr. Faxon's residence at Jamaica Plains, he has, to a great extent, been withdrawn from much intimate association with his brethren in the church, and he has consequently appeared to take less interest in the active operations and uses of the church than formerly: but the writer has occasionally met him; and the writings of Swedenborg, and the flood of light which they throw upon all the duties and relations of time and eternity, seemed to be prominent in his thoughts and conversation. A few years since, the writer of this article spent a night with Mr. Faxon, at his residence, Jamaica Plains; and the sphere that pervaded family worship, as conducted by him and joined in by his family, is remembered and cherished as peculiarly impressive and delightful. In the relations of husband and father, his affections and understanding were so harmoniously drawn forth as to furnish an example of conjugial affection and parental government, from which few could fail, by its contemplation, to profit and gain instruction. Mr. Faxon leaves a wife and seven children, who are truly afflicted by the removal, thus suddenly, of so true a companion and father; but, sudden and unexpected as was undoubtedly the shock of separation, we know that they will recognize a heavenly Father's provision and preparation, alike in him and themselves, for the event. And this *doctrine*, this *faith*, fully realized, is filled with inconceivably more peace and consolation than all else can give. "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." C. A. D.

Erratum.—Article "Creation," page 225, "thus are the earths," read "thus all the earths."

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